شمائل ترمذی

الشمائل المحمدیة صلی اللہ علیہ وسلم

خصائل نبوی شرح شمائل ترمذی

Shamaa-il Tirmidhi

with commentary

Khasaa-il Nabawi صلی اللہ علیہ وسلم

DARUL ISHAAT
Urdu Bazar Karachi-1
[illegible]

شمائل ترمذی

الشمائل المحمدية صلى الله عليه وسلم

خصائل نبوی شرح شمائل ترمذی

S̲h̲amaa-il Tirmid̲h̲i

Imaam Abi 'Eesaa Muh̲ammad bin 'Eesaa bin Sorah At-Tirmid̲h̲i

Born 209 hijri—Demise 279 hijri

with commentary

K̲h̲asaa-il Nabawi S̲allallahu 'Alayhi Wasallam

S̲h̲ayk̲h̲ul H̲adit̲h̲ Maulana Muh̲ammad Zakariyya Kandhelwi

Translated by Muh̲ammad bin 'Abdurrah̲maan Ebrahim

بسم الله الرحمن الرحيم
نحمده ونصلى على رسوله الكريم

Introduction

All praise be to Allah who alone sustains the world. Exalted salaah (blessings) and complete salaam (peace) be on our master Muhammad Sallallahu 'Alayhi Wasallam and his family and companions.

The Shamaa-il of Imaam Abu 'Eesa Tirmidhi has a collection of 397 ahaadith and is divided into 55 chapters on the physical description and character of our beloved Nabi Sallallahu 'Alayhi Wasallam. It has been printed on numerous occasions and many commentaries have been written on it. The present English translation and commentary is of the Khasaa-il Nabawi Sallallahu 'Alayhi Wasallam by the late Shaykhul Hadith Maulana Muhammad Zakariyya Rahmatullahi 'Alayhi. It will enable a Muslim to achieve a link and connection with the one whom Allah Ta'aala has made as a mercy unto mankind, and most certainly Allah has spoken the truth when He mentions in His Book: "Verily, you (O Muhammad) are of a very high (noble) character".

A Muslim can truly claim his love for Rasulullah Sallallahu 'Alayhi Wasallam, if he attempts to follow the manner and life-style of the messenger of Islaam. We are given such an opportunity, after the reading of this book, for it enlightens the reader with the intimate aspect of the Rasul's life.

Finally, we ask, Allah Ta'aala to reward us and that He instill within us the distinguished features and august character of this most noble messenger, who is the perfect example for Muslims.

Preface

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ
نحمده ونصلى على رسوله الكريم

This humble servant, at the request of my master Hadrat Maulana Khalil Ahmad Saahib,—May Allah fill his grave with nur and make his resting place cool—used to stay in Delhi quite often for a few days, to assist in the printing of his kitaab 'Badhlul Majhud fi halli Abi Daawud'. There, a kind friend, Janab Muhammad 'Uthmaan Khaan, urged me to write a short translation of the 'Shamaa-il Tirmidhi'. Owing to my shortcomings, I knew I was not capable of this. Also, before this, I did not have an opportunity to either write a book or deliver a lecture. Janab Muhammad 'Uthmaan Khaan, however, did not accept any of my excuses, due to certain kind thoughts he held regarding me. By virtue of my shortcomings I would never have attempted this translation. Since he was a close friend of my late father and, being mindful of the hadith, 'The best relationship after a father's death is to treat his friends kindly', I did not have a way out but to present a short translation according to my understanding and thereafter, acknowledging my incapability to the readers, and asking them to forgive me for the complications of the sentences and the dispersion of words and request them to give attention to the aim, that is, the noble character, habits, qualities, virtue, attributes and practices of the emperor of the worlds, Sayyidul Bashr, Sayyidina Muhammadur Rasulullah Sallallahu 'Alayhi Wasallam. A wise person, does not, on account of an ugly and tattered veil, fail to pay attention to a beautiful face; and an understanding person does not, because of a bitter skin, throw away the delicious substance of a fruit.
In this translation a few things have been given special importance:

a. Most of the sayings were taken from the writings of the great 'ulama of the past, thus I did not resort to my own views.

b. Most of the references in this translation are derived from the following books: 'Jam'ul Wasaa-il' of Mulla 'Ali Qaari Hanafi; 'Munaawi' of Shaykh 'Abdur-Ra-oof Misri; 'Mawaahib-Ladunniyyah' of Shaykh Ebrahim Bayjuri and 'Tah-dhibut Tah-dhib' of Haafiz Ibn Hajar 'Asqalaani.

c. Since the translation is meant for the layman, literal meanings have been given. Word for word translation has been avoided.

d. In addition to the translation many things have been added to serve as a commentary. This has been written separately after the actual translation.

e. At many places in the translation of the ahaadith additional information has been provided.

f. Where there seems to be a contradiction between two hadith, the differences have been briefly explained.

g. The views of the different madhaa-hib have been mentioned briefly at places. The Hanafi madh-hab has been specially mentioned as the majority of the local population (i.e. the inhabitants of India) adhere to this madh-hab.

h. The proofs that substantiate the Hanafi madh-hab have been mentioned briefly where deemed necessary.

i. Where a battle or incident is mentioned in a hadith, that battle or incident is described in the commentary.

j. Where the relation of a hadith to a chapter is not obvious, an explanation has been provided.

k. To keep the subject matter brief, with regard to those incidents that have not been narrated herein, the readers have been referred to their original sources. The name of the kitaab is given where they can be found in detail so that those who are interested may easily refer to them.

l. Utmost care has been taken to keep the subject under discussion short and precise, as readers may become bored with lengthy discourses.

And divine guidance to me is but from Allah, on Him do I rely and to Him do I return.

Muhammad Zakariyya Kandhelwi.
presently residing in Delhi. (8th Jamadi-uth Thaani 1344)

- Translations of Qur-aanic aayaat taken from Pikthall
- Translations of du'aas taken from Prayers of Muhammad Sallallahu 'Alayhi Wasallam
- This English translation is of the revised edition of Dhul-Hijjah 1360 hijri

CONTENTS

Introduction i

Chapter on the noble features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 1 (7)

Chapter on the Seal of the nubuwwah (prophethood) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 19 (22)

Chapter on the mubaarak hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 32 (34)

Chapter on the combing of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 37 (38)

Chapter on the appearing of the white hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 41 (43)

Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam using a dye 47 (48)

Chapter on the kuhl of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 51 (52)

Chapter on the dressing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 55 (59)

Chapter on the khuff (leather socks) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 68 (68)

Chapter on the shoes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 70 (72)

Chapter on the mubaarak ring of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 77 (79)

Chapter stating that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore the ring on his right hand 90 (92)

Chapter on the sword of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 98 (99)

Chapter on the armour of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 101 (101)

Chapter on the helmet of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 104 (104)

Chapter on the turban of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 107 (108)

Chapter on the lungi of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 112 (113)

Chapter on the walking of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 117 (118)

Chapter on the qinaa' of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 120 (120)

Chapter on the sitting of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 121 (122)

Chapter on the pillow of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 125 (126)

Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam leaning on something other than a pillow 131 (131)

Chapter on the description of the eating of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 135 (136)

Chapter on the bread of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam............................ 139 (141)

Chapter on the description of the curry of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 146 (155)

Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performing wudu at the time of eating 175 (176)

Chapter on the words that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam uttered before and after eating 178 (180)

Chapter on the cup of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 184 (184)

Chapter on the fruits eaten by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 186 (188)

Chapter on the description of the things that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam drank 191 (192)

Chapter on those ahaadith in which is described the manner Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam drank.... 195 (197)

Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam using 'itr 202 (204)

Chapter on the speech of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 208 (209)

Chapter on the laughing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 212 (215)

Chapter on the description of the joking of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 221 (223)

The description of the sayings of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam on poetry 228 (231)

Chapter on the story telling of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam at night..................... 242 (244)

Chapter on the sleeping of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......................... 252 (254)

Chapter on the worship and devotions of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 260 (267)

Chapter on Salaatud Duha.......................... 290 (292)

Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performing nawaafil salaah at home 298 (298)

Chapter on the fasting of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 300 (305)

Chapter on the recital of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 318 (320)

Chapter on the weeping of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 325 (327)

Chapter on the narration of the bed of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 334 (334)

Chapter on that which has been narrated on the humbleness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 337 (342)

Chapter on the noble character and habits of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 354 (359)

Chapter on the modesty of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.......... 376 (376)

Chapter on the hajaamah (cupping—cautering) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 379 (380)
Chapter on the living of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 386 (391)
Chapter on the names of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 406 (407)
Chapter on the noble age of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 411 (413)
Chapter on the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 416 (421)
The legacy of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 436 (438)
Chapter on the seeing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in a dream 448 (451)
Athar of 'Abdullah bin Mubaarak .... — (455)
Athar of Ibn Seereen .... — (456)

بسم الله الرحمن الرحيم

الحمدُ لله وسلام على عباده الذين اصطفى ،
قال الشيخ الحافظ أبو عيسى محمد بن عيسى بن سورة الترمذى:

باب ما جاء فى خلق رسول الله صلى الله عليه وسلم

١ – (١) أخبرنا أبو رجاء قُتيبة بن سعيد عن مالك بن أنس عن ربيعة بن أبى عبد الرحمن عن أنس بن مالك أنه سمعه يقول: كان رسول الله صلى الله عليه وسلم ليس بالطويل البائن ولا بالقصير ولا بالأبيض الأَمْهَقِ ولا بالادَمِ ولا بالجَعْدِ القَطِطِ ولا بالسَّبْطِ ، بعثه الله تعالى على رأس أربعين سنةً ، فأقام بمكة عشر سنين وبالمدينة عشر سنين ، وتوفاه الله تعالى على رأس ستين سنةً وليس فى رأسه ولحيته عشرون شعرةً بيضاء ،

٢ – (٢) حدثنا حُمَيد بن مَسْعَدَةَ البصرى ، حدثنا عبد الوهاب الثقفى عن حميد عن أنس بن مالك قال: كان رسول الله صلى الله عليه وسلم رَبْعَةً وليس بالطويل ولا بالقصير ، حَسَنُ الجسم ، وكان شعره ليس بِجَعْدٍ ولا سَبْطٍ أَسْمَرَ اللون ، إذا مشى يَتَكَفَّأُ ،

٣ – (٣) حدثنا محمد بن بشار يعنى العبدى ، حدثنا محمد بن جعفر ، حدثنا شعبة عن أبى إسحٰق قال سمعت البراء بن عازب يقول: كان رسول الله صلى الله عليه وسلم رَجِلًا مَرْبُوعاً بعيد ما بين المنكبين عظيم الْجُمَّةِ إلى شحمةِ اذنيه عليه حُلَّةٌ حمراء ما رأيت شيئاً قطُّ أحسن منه ،

٤ – (٤) حدثنا محمود بن غيلان ، حدثنا وكيع ، حدثنا سفيان عن أبى إسحٰق عن البراء بن عازب قال: ما رأيت مِن ذى لِمَّةٍ فى حُلَّةٍ حمراء أحسن من رسول الله صلى الله عليه وسلم له ، شعر يضرب منكبيه ، بعيد ما بين المنكبين ، لم يكن بالقصير ولا بالطويل ،

٥ – (٥) حدثنا محمد بن إسماعيل ، حدثنا أبو نعيم ، حدثنا المسعودى عن عثمان ابن مسلم بن هرمز عن نافع ابن جبير بن مطعم عن علي بن أبى طالب رضى الله عنه قال: لم يكن النَّبى صلى الله عليه وسلم بالطويل ولا بالقصير ، شَثْنُ الكفَّين والقدمين ، ضخم الرأس ضخم الْكَرَادِيْسِ ، طويل الْمَسْرُبَةِ ، إذا مشى تَكفأ تَكَفُّؤًا كأنما يَنْحطُّ من صَبَبٍ ، لم أرَ قبله ولا بعده مثلَه

٦ – (٦) حدثنا سفيان بن وكيع ، حدثنا أبى عن المسعودى بهذا الأسناد نحوه بمعناه ، حدثنا أحمد بن عبدة الضبىُّ البصرى وعلي بن حُجْر وأبو جعفر محمد بن الحسين وهو إبن أبى حليمة والمعنى

واحد قالوا: حدثنا عيسى بن يونس عن عمر بن عبد الله مولى غُفْرَةَ قال حدثنى إبراهيم بن محمد من ولد علي بن أبى طالب قال كان علي إذا وصف رسول الله ﷺ قال: لم يكن رسول الله ﷺ بالطويل الممغط ، ولا بالقصير الْمُتَرَدِّدِ ، وكان رَبْعَةً مِّن القوم ، ولم يكن بِالْجَعْدِ الْقَطِطِ ولا بِالْسَبْطِ ، كان جَعْدًا رَجِلًا ، ولم يكن بِالْمُطَهَّمِ ولا بِالْمُكَلْثَمِ ، وكان فى وجهه تَدْوِيْرٌ ، أبيضُ ، مُشْرَبٌ ، أَدْعَجُ العَيْنَيْنِ ، أَهْدَبُ الأَشْفَارِ ، جليل الْمُشَاشِ وَالْكَتَدِ ، أَجْرَدُ ذو مَسْرُبَةٍ ، شَثْنُ الكَفَّيْنِ وَالقدمينِ إذا مشى تَقَلَّعَ كأنما يَنْحَطُّ مِن صَبَبٍ ، وإذا الْتَفَتَ إلْتَفَتَ معًا ، بين كَتِفَيْهِ خاتم النبوَّةِ ، وهو خاتم النبيينَ ، أجود النَّاسِ صدرًا ، وأصدق النَّاسِ لَهْجَةً ، وَأَلْيَنُهُمْ عَرِيْكَةً ، وأكرمهم عَشِيْرَةً ، مَنْ رَآهُ بَدِيْهَةً هَابَهُ ، ومَن خالطهُ معرفةً أحبَّه ، يقول نَاعِتُهُ: لم أرَ قبلَهُ ولا بعدَهُ مثلَهُ ،

قال أبو عيسى: سمعت أبا جعفر محمد بن الحسين يقول سمعت الأصمعى يقول فى تفسير صفة النَّبى صلى الله عليه وسلم: الممغط: الذاهب طولًا ، قال وسمعت أعرابيًا يقول فى كلامه تمغَّط فى نشابته أى مدَّها مدًّا شديدًا ، والمتردد: الداخل بعضه فى بعض قصرًا ، وأما القطط: فالشديد الجعودة ، والرَجِل الذى فى شعره حجونةٌ أى تَثنٍ قليلا ، وأما المطهم: فالبادن الكثير اللحم ، والمكلثم: المدور الوجه ، والمُشْرَبُ: الَّذى فى بياضه حمرة ، والأدعج: الشديد سواد العين ، والأهدب: الطويل الأشفار ، والكتد: مجتمع الكتفين وهو الكاهل ، والمَسْرُبة: هو الشعر الدقيق الذى كأنَّه قضيب مِنَ

Shamaa-il Tirmidhi

الصدر إلى السرَّة ، والشثن: الغليظ الأصابع من الكفين والقدمين ، والتقلع: أن يمشى بقوة ، والصبب: الحدور يقال انحدرنا فى صبوب وصبب ، وقوله جليل المشاش: يريد رؤس المناكب ، والعشرة: الصحبة ، والعشير: الصاحب ، والبديهة: المفاجأة يقال بدهتة بأمر أى فجأته ،

٧ – (٧) حدثنا سفيان بن وكيع ، قال حدثنا جُمَيْع بن عمير بن عبد الرحمن العجلى أملأ علينا من كتابه ، قال أخبرنى رجل من بنى تميم من ولد أبى هالة زوج خديجة ، يكنى أبا عبد الله عن ابن لأبى هالة عن الحسن بن علي قال: سألت خالى هند ابن أبى هالة وكان وصَّافاً عن حلية النَّبى صلى الله عليه وسلم ، وأنا أشتهى أن يصف لى منها شيئاً أتعلَّق به ، فقال كان رسول الله صلى الله عليه وسلم فَخْمًا مُفَخَّمًا ، يَتَلَأْلَأُ وجهه تَلَأْلُؤَ القمر ليلة البدر ، أطول مِن الْمَرْبُوْعِ ، وأقصر من الْمُشَذَّبِ ، عظيمَ الْهَامَةِ ، رَجِلَ الشَّعَرِ ، إنْ انفرَقَتْ عقيقته فَرقها ، وإلّا فلا يجاوز شعره شحمة اذنيه ، إذا هو وفَّره ، أزهر اللون ، واسع الجبين ، أزَجَّ الحواجب سوابغَ فى غير قَرَنٍ بينهما عِرق يُدِرُّه الغضب ، أقنى العِرنينِ ، لهُ نور يعلوه يحسبه من لم يتأمَّله أشَمَّ ، كَثَّ اللحية ، سهل الخدَّين ، ضليع الفَمِ مُفلَّج الأسنان ، دقيق المسرُبة ، كأنَّ عنقه جيدُ دُميَةٍ فى صفاء الفضَّة ، معتدل الخلقِ ، بادِنٌ متماسكٌ ، سواء البطن والصدر ، بعيد ما بين المنكبين ، ضخم الكراديس ،

وأنور المتجرَّد ، موصول ما بين اللَّبَّة والسُّرة بشعر يجرى كالخط ، عارى الثديَين والبطن ممَّا سوى ذالك ، أشعر الذراعين والمنكبين وأعالى الصدر ، طويلُ الزَّندَين رحبُ الرَّاحة شَثْنُ الكفَّين والقدمين ، سائل الأطراف ، أو قال شائل الأطراف ، خمصان الأخمصين ، مُسيح القدمين ينبو عنهما الماء ، إذا زال زال قلعًا ، يخطو تكفِّيًا ويمشى هونا ، ذَريعُ المشية إذا مشى كأنَّما ينحطُّ من صبب ، وإذا التفت التفت جميعًا ، خافض الطرف ، نظرُهُ إلى الأرض أكثر من نظره إلى السماء ، جُلُّ نظرِهِ الملاحظةُ ، يسوق أصحابه ويبدأ مَن لقِى بالسلام ،

٨ – (٨) حدثنا أبو موسى محمد بن المثنى ، حدثنا محمد بن جعفر ، حدثنا شعبة عن سماك بن حرب قال: سمعت جابر بن سمرة يقول: كان رسول الله صلى الله عليه وسلم ضَلْيعُ الفم ، أشكل العين ، مَنهوس العقِبِ ، قال شعبةُ: قلت لسماك: ما ضليع الفم؟ قال عظيم الفم ، قلت: ما أشكل العين؟ قال طويل شقِّ العين؟ قلتُ: ما منهوس الْعَقِبِ؟ قال قليل لحم العقب ،

٩ – (٩) حدثنا هناد بن السرى ، حدثنا عبثر بن القاسم عن أشعث يعنى ابن سوار عن أبى إسحٰق عن جابر بن سمرة قال: رأيت رسول الله صلى الله عليه وسلم فى ليلة أضْحِيَانٍ ، وعليه حُلَّةٌ حمراءُ ، فجعلتُ أنظُرُ إليه وإلى القمر ، فَلَهُوَ عندى أحسن من القمرِ ،

١٠ –(١٠) حدثنا سفيان بن وكيع ، حدثنا حميد بن عبد الرحمٰن الرؤاسي عن زهير عن أبي إسحٰق قال: سأل رجلُ البراء بن عازب: أكَان وجه رسول الله صلى الله عليه وسلم مثل السيف؟ قال: لا بل مثلَ القمر ،

١١ – (١١) حدثنا أبو داؤد المصاحفى سليمان بن سَلم ، حدثنا النضر بن شُميل عن صالح بن أبى الأخضر عن ابن شهاب عن أبى سلمة عن أبى هريرة قال: كان رسول الله صلى الله عليه وسلم أبْيَضَ كأنّما صِيْغَ مِن فِضّةٍ رَجِلَ الشعر

١٢ – (١٢) حدثنا قتيبة بن سعيد ، أخبرنا الليث بن سعد عن أبى الزبير عن جابر بن عبد الله أنَّ رسول الله صلى الله عليه وسلم قال: عُرِض على الأنبياء ، فإذا موسى عليه السلام ضَربٌ من الرجال كأنّه من رجال شَنُوءَةَ ، ورأيت عيسى ابن مريم عليه السلام فإذا أقربُ مَن رأيتُ به شَبَهًا عُروة بن مسعود ، ورأيتُ إبراهيمَ عليه السلامُ فإذا أقرب من رأيت به شبها صاحبكم يعنى نفسه الكريمة ، ورأيت جبريل عليه السلام فإذا أقرب من رأيت به شبها دِحية ،

١٣ – (١٣) حدثنا محمد بن بشار و سفيان ابن وكيع المعنى واحد قالا: أخبرنا يزيد بن هارون عن سعيد الجُرَيرى قال سمعت أبا الطُفيل يقول: رأيت رسول الله صلى الله عليه وسلم وما بقى على

وجه الأرض أحدٌ رآهُ غيرى ، قلت: صِفهُ لى ، قال: كان أبيض ، مَلِيحًا مُقصّدًا ،

١٤ – (١٤) حدثنا عبد الله بن عبد الرحمٰن ، أخبرنا إبراهيم بن المنذر الحزامى ، أخبرنا عبد العزيز بن ثابت الزهرى ، حدثنى إسماعيل بن إبراهيم بن أخى موسى بن عقبة عن كُريب عن ابن عباس رضى الله عنهما قال: كان رسول الله صلى الله عليه وسلم أفْلَجَ الثَّنِيَّتَيْنِ ، إذا تكلّم رُؤِىَ كالنُّورِ يخرج من بين ثناياهُ ،

Chapter on the noble features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

THE AUTHOR has quoted in this chapter those ahaadith that have been narrated on the noble features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. It is impossible to accurately describe the actual beauty and elegance of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. To draw a pen-picture of his appearance is beyond one's capability, but the Sahaabah Radiyallahu 'Anhum have endeavoured, according to their capabilities, to preserve what little they could, of which some is written here. Qurtubi says: "The full beauty and elegance of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has not been made manifest, otherwise it would not have been possible for man to look at him". The Sahaabah Radiyallahu 'Anhum, have done the ummah an immense favour by conveying to them the perfect intrinsic

knowledge, as well as the perfect conspicuous elegance and beauty of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. When an unfulfilled lover is deprived of meeting the beloved then he stands in front of the beloved's house remembering the features of his beloved, in an attempt to gain some solace. It is from habits and features that the heart is appeased.

Imaam Tirmidhi has collected from these about 400 ahaadith and divided them into fifty five chapters. In the first chapter fourteen ahaadith are quoted.

(1) Hadith Number 1

Anas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam was neither tall nor was he short (like a dwarf—He was of medium stature). In complexion, he was neither very white like lime, nor very dark, nor brown which results in darkness (he was illuminant, more luminous than even the full moon on the 14th night). The hair of Rasulullah Sallallahu 'Alayhi Wasallam was neither very straight nor very curly (but slightly wavy). When he attained the age of forty, Allah Most High granted him nubuwwah (prophethood). He lived for ten years in Makkah (see commentary) and in Madinah for ten years. He passed away at the age of sixty years. At that time there were not more than twenty white hair on his mubaarak head and beard". (This will be described in detail in the chapter on the white hair of Rasulullah Sallallahu 'Alayhi Wasallam.)

Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was of a medium stature, but slightly taller. This has been reported in a narration from Sayyidina Hind bin Abi Haalah Radiyallahu 'Anhu and others. An objection may arise concerning these two hadith, that it is stated in one hadith that when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used to stand up in a group, he appeared to be the tallest among them. This was not due to his height, but was a result of a mu'jizah (miracle). In the manner that no one had reached a higher status than Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in 'Kamaalati Ma'nawiyyah', likewise in the 'Surah Zaahiri' (apparent appearance) no one could excel him.

It is stated in the hadith under discussion that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam lived for ten years in Makkah Mukarramah after nubuwwah (prophethood). For this reason it is stated that he attained the age of sixty years. This is contrary to what has been

reported in the other ahaadith, where it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam lived there for thirteen years and attained the age of sixty-three years. In some ahaadith it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam attained the age of sixty -five years. At the end of this kitaab all three ahaadith will be quoted. Imaam Bukhaari RA. says: "Most narrations show that Rasulullah Sallallahu 'Alayhi Wasallam lived for sixty-three years". The 'ulama have summed up these ahaadith in two ways. First, that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam received nubuwwah at the age of forty and risaalah three years thereafter, and after that he lived for ten years in Makkah Mukarramah. According to this, the three years between nubuwwah and risaalah have been omitted in the hadith under discussion. The second explanation is that frequently in calculating, fractions or small numbers are not included. For this reason Sayyidina Anas Radiyallahu 'Anhu has only calculated in tens in his narration and omitted the units. In the hadith where the age of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is mentioned as sixty-five, the years of birth and death are included as separate years. In short, the content of all the ahaadith is the same. According to most authentic ahaadith, the age of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was sixty-three years, therefore all the other ahaadith will corroborate this.

(2) Hadith Number 2

Anas bin Maalik Radiyallahu 'Anhu reports, "Rasulullah Sallallahu 'Alayhi Wasallam was of a medium stature, he was neither very tall nor short. He was very handsome, of medium built and his hair was neither very curly nor very straight (but was slightly wavy). He had a wheat-coloured complexion. When he walked, he leaned forward slightly".

Commentary

In this hadith Sayyidina Anas Radiyallahu 'Anhu states that the complexion of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was wheat-coloured. In the previous hadith, also narrated by Sayyidina Anas Radiyallahu 'Anhu, he states that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have a wheat-coloured complexion. This has been mentioned in the translation of the hadith. Actually, what is derived from the two hadith is that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was not of such a dark complexion that would decrease the lightness and beauty of a person, but had a radiant and light colour, which was slightly wheat-coloured.

In this hadith the word 'Yata-kaf-fa-oo' is used regarding the walking of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The 'ulama interpret this word in several ways. Some say it means to walk at a fast pace. Some are of the opinion that it means to lean a bit forward while walking. Some say that it means to lift the leg with force. All three explanations are correct because the walk of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fulfilled all three descriptions and the word also conveys these three meanings. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam walked quickly and not like the Romeos of this age who walk like women. It was also the noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to walk with a slight forward inclination of the head and shoulders. He did not walk with his chest pushed out in pride. He lifted his legs as men do while walking and did not drag his legs on the ground.

(3) Hadith Number 3

Baraa bin 'Aazib Radiyallahu 'Anhu relates that: "Rasulullah Sallallahu 'Alayhi Wasallam was a man of medium build, (slightly tall, as explained before); he had broad shoulders (from which we may gather that he had a wide chest); he had dense hair which reached his ear-lobes; he wore a red striped lungi and shawl. I never saw anybody or anything more handsome than him".

Commentary

In this hadith the word 'Rajulam Marbu'an' is used, which if the letter 'jeem' has a dammah (pesh), means a man. This could be correct. This type of word is used in the 'Arabic language for connecting words, but because no special quality or attribute is derived, some muhadditheen (hadith scholars) are of the opinion that this word with a fathah (zabar) (on the 'jeem'), means something that is between straight and bent. It may also be possible that in this case it refers to the description of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and as described before, his mubaarak hair had a slight curl in it. From this hadith, some 'ulama are of the opinion that it is jaa-iz (permissible) for men to wear red coloured clothing. According to the Hanafis there is a detailed explanation on this subject. Before selecting red clothing, the 'ulama should be consulted regarding its permissibility.

The 'ulama have written that in this hadith the Sahaabi did not see 'anything' more handsome and beautiful than Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. This is said because besides human beings, the moon, sun, etc. are also included.

(4) Hadith Number 4

Baraa bin 'Aazib Radiyallahu 'Anhu reports: "I have never seen someone with long hair and in red clothing more handsome than Rasulullah Sallallahu 'Alayhi Wasallam. His hair reached his shoulders. The portion between his two shoulders was wide. He was neither very tall nor short".

Commentary

The description of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in this hadith is different from the one mentioned before. There it is stated that his hair reached his ear-lobes. In reality there is no difference between the two hadith, as the hair does not always remain the same length but grows. Sometimes the hair was shortened, sometimes longer hair was kept.

(5) Hadith Number 5

It is reported from 'Ali Radiyallahu 'Anhu: "Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short. The soles of both feet were fully fleshed. (This quality is praiseworthy in a man as it denotes strength and courage but is not praiseworthy for a woman). He had a large head. The joints of the bones were also large. There was a thin line of hair from the chest to the navel. When Rasulullah Sallallahu 'Alayhi Wasallam walked, it appeared as if he was descending from a high place". 'Ali Radiyallahu 'Anhu says: "I did not see anyone like him neither before him, nor after him".

Commentary

The use of a sentence like: "I have not seen anyone like him", is primarily for emphasis. By describing Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in this manner, there is however no exaggeration because the complete beauty of appearance of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam cannot be fully described. Munaawi wrote that every person is required to believe that with whatever beautiful qualities and attributes the body of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is described, no other person can compare with it. This is not merely a belief. Books on seerah (history of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) and ahaadith are replete with descriptions of his beautiful qualities. Therein it is stated that Allah

Ta'aala bestowed fully on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam all the inner kamaalaat (perfection) and zaahiri (apparent) beauty. Two verses (couplets) are narrated from Sayyiditina 'Aayeshah Radiyallahu 'Anha, the meaning of which is: "That if the friends of Zulaykha could see the blessed face of Rasulullah Sallallahu 'Alayhi Wasallam, they would have cut their hearts instead of their hands". How true! If you wish to read more about the love of the Sahaabah Radiyallahu 'Anhum—male and female—for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam read Chapter Eight of my book 'Stories of the Sahaabah (Radiyallahu 'Anhum).

(6) Hadith Number 6

It is related from Ebrahim bin Muhammad Radiyallahu 'Anhu, who is from the sons (grandsons) of 'Ali Radiyallahu 'Anhu, that whenever 'Ali Radiyallahu 'Anhu described the noble features of Rasulullah Sallallahu 'Alayhi Wasallam, he used to say: "Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people. His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round (meaning he did not have a fully round face nor a fully elongated face, but in between the two). The complexion of Rasulullah Sallallahu 'Alayhi Wasallam was white with redness in it. The mubaarak eyes of Rasulullah Sallallahu 'Alayhi Wasallam were extremely black. His eye lashes were long. The joints of the body (e.g. elbows and knees etc.) were large, likewise the portion between the two shoulders was broad and fully fleshed. There was no hair (more than normal) on his body. (Some people have profuse hair on their body. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have hair on the other parts of his body, besides places like the arms and legs etc.). He had a thin line of hair running from the chest to the navel. The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed. When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place. When he addressed a person he turned his whole body towards that person. (He did not only turn his face towards the person he addressed, as this is considered impolite, and sometimes, it even denotes pride. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam faced the person he spoke to, with his chest and body. Some 'ulama have translated this as, when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam addressed someone, he completely turned his face towards that person, and did not give a side glance. This is not a suitable translation). The Seal of Prophethood was situated between his shoulders. He was the last of all prophets. He was the most generous

and the most truthful. He was the most kind-hearted and came from a most noble family. (It means his character, family back-ground and everything else was of the best). Any person who saw him suddenly would become awe-inspired. (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had such a great personality and dignity, that the person who saw him for the first time, because of his awe-inspiring personality, would be overcome with a feeling of profound respect. Firstly, there is a ro'b (awe) for physical beauty, with this when other kamaalaat are added what more could then be said of the ro'b (awe). Besides, the special attributes and qualities granted to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, ro'b (awe) is also one of the special qualities granted to him) Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes. Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Sallallahu 'Alayhi Wasallam neither before nor after him'".

(7) Hadith Number 7

Hasan bin 'Ali Radiyallahu 'Anhu reported: "I inquired from my maternal uncle (Sayyiditina Faatimah Radiyallahu 'Anha's step-brother) Hind bin Abi Haalah (Radiyallahu 'Anhu) about the noble features of Rasulullah Sallallahu 'Alayhi Wasallam. He had often described the noble features of Rasulullah Sallallahu 'Alayhi Wasallam in detail. I felt that I should hear from him personally some of the noble features of Rasulullah Sallallahu 'Alayhi Wasallam, so that I could make his description a proof and testimony for myself and also memorise them, and, if possible, try to emulate and adopt them. (The age of Sayyidina Hasan Radiyallahu 'Anhu at the time of the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was seven years. In view of his age he did not have the opportunity to realise fully the features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam). The uncle described his noble features by saying: "He had great qualities and attributes in him, others also held him in high esteem. His mubaarak face shone like the full moon. He was slightly taller than a person of middle height, but shorter than a tall person. His mubaarak head was moderately large. His mubaarak hair was slightly twisted. If his hair became parted naturally in the middle he left it so, otherwise he did not habitually make an effort to part his hair in the middle. (This is a more accepted translation. A question may arise that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam habitually parted his hair as stated in the ahaadith. The 'ulama say that this is in the early periods

where Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not make an effort to do so. According to this humble servant, the answer to this is a bit difficult, because it was the principle of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to oppose the ways of the non-believers, and agree to the ways of the Ahlul-Kitaab, he did not part his hair in the middle. For this reason, according to some 'ulama, the best translation will be that he only parted his hair in the middle if it could be easily done, and when this could not be done easily, and a comb etc. was needed to do it, then he did not part his hair in the middle. Occasionally he used to part his hair in the middle with a comb etc. When the hair of Rasulullah Sallallahu 'Alayhi Wasallam was abundant, it use to pass over his ear-lobes). Rasulullah Sallallahu 'Alayhi Wasallam had a very luminous complexion (colour), and a wide forehead. He had dense and fine hair on his eye brows. Both eye brows were separate and did not meet each other in the middle. There was a vein between them which used to expand when he became angry. His nose was prominent and had a nur and lustre on it. When one first looked at him, it seemed as if he had a large nose, but looking at it carefully showed that the lustre and beauty made it look large, otherwise in itself the nose was not large. His mubaarak beard was full and dense. The pupil of his eye was black. His cheeks were smooth and full of flesh. The mubaarak mouth of Rasulullah Sallallahu 'Alayhi Wasallam was moderately wide. (He did not have a small mouth). His mubaarak teeth were thin and bright. The front teeth had a slight space between them. There was a thin line of hair, from the chest to the navel. His mubaarak neck was beautiful and thin, like the neck of a statue which had been shaved clean, the colour of which was clear, shining and beautiful like silver. All the parts of his mubaarak body were of a moderate size, and fully fleshed. His body was proportionately jointed. His mubaarak chest and stomach were in line, but his chest was broad and wide. The space between his shoulders was wide. The bones of his joints were strong and large (denoting strength). When he removed his clothing, his body looked bright and had a lustre (or rather those parts of the body that were not covered by his clothing were also bright and shining, compared with those parts of the body that were covered by his clothing. According to this humble servant the latter translation is more appropriate). Between the chest and navel there was a thin line of hair. Besides this line neither the chest nor the stomach had other hair on it. Both sides, the shoulders and the upper portion of the chest had hair. His forearm was long, and palms were wide. The palms and both feet were fully fleshed. The fingers and toes were moderately long. The soles of his feet were a bit deep. His feet were smooth, because of their cleanliness and

smoothness the water did not remain there but flowed away quickly. When he walked, he lifted his legs with vigour, leaned slightly forward and placed his feet softly on the ground. He walked at a quick pace and took a rather long step. He did not take small steps. When he walked it seemed as if he was descending to a lower place. When he looked at something, he turned his whole body towards it. He always looked down. His mubaarak sight was focussed more to the ground than towards the sky. (A question may arise here that it is reported in Abu Daawud that 'Rasulullah Sallallahu 'Alayhi Wasallam usually looked towards the sky'. Both are reconciled thus: His mubaarak habit was to look down towards the ground, but he also waited for the wahi (revelation), therefore while waiting he often looked towards the sky. Otherwise he usually looked down on the ground.

Here the gaze of the killer has'nt even lifted modestly.
There the hand of the lover rest on the heart of the deceased.

His sharif habit was to look at something with a light eye, i.e. he looked at a thing with modesty and bashfulness, hence he did not stare at anything. While walking he asked the Sahaabah (Radiyallahu 'Anhum) to walk in front, and he himself walked behind. He made salaam (greeted) first to whomsoever he met".

Commentary

The 'ulama say that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam walked at the back because of his humbleness. According to this humble servant, if this is applied to his journeys it will be more appropriate. It was the noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that while on a journey, he used to stay at the back to visit the bereaved and the weak.

This is a very long hadith in which the noble features, etiquette and habits of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam are described. Imaam Tirmidhi has mentioned this hadith in many chapters where it is relevant. Portions of this hadith will be mentioned in the chapters where the speech and humility of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam are described.

(8) Hadith Number 8

Jaabir bin Samurah Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam had a wide mouth. There were red lines in the whiteness of his eyes. He had little flesh on his heels".

Commentary

It is desirable for 'Arab men to have wide mouths. According to some, a wide mouth means eloquence (fluency of language). The translation adopted in the description of the eyes has been taken from accepted sayings. However, in this hadith, Imaam Tirmidhi has translated this to mean wide eyes, as a narrator of this hadith has done, which according to the linguists is not correct.

These intoxicated eyes on which thousands of my kindred be sacrificed.
That endless destroyer remains intoxicated day and night.

(9) Hadith Number 9

It is related from Jaabir Radiyallahu 'Anhu that he said: "I once saw Rasulullah Sallallahu 'Alayhi Wasallam on the night of a full moon. On that night he wore red clothing. At times I looked at the full moon, and at times at Rasulullah Sallallahu 'Alayhi Wasallam. Ultimately I came to the conclusion that Rasulullah Sallallahu 'Alayhi Wasallam was more handsome, beautiful and radiant than the full moon".

If the illumination in the temple and sanctuary is through the sun and moon, so what.
I desire you, what should I do with my sight.

(10) Hadith Number 10

Abu Is-haaq RA. says: "A person once asked Baraa bin 'Aazib Radiyallahu 'Anhu, 'Was the mubaarak face of Rasulullah Sallallahu 'Alayhi Wasallam shining like a sword?' He replied: 'No, but like a full-moon with its roundness'"

Commentary

In making a comparison with a sword, it may have meant that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had a long face. However, the glitter of a sword has more whiteness then being luminous. For this reason Sayyidina Baraa Radiyallahu 'Anhu gave the similarity of the full moon, and not that of a sword. All these similarities are approximate descriptions, otherwise even a thousand moons cannot give the brightness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. An 'Arab poet says: 'If you want to describe a shortcoming of a beloved, then give the beloved the similitude of a full moon. This is enough to insult him'.

(11) Hadith Number 11

Abu Hurayrah Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam was so clean, clear, beautiful and handsome, as though his body was covered and moulded in silver. His mubaarak hair was slightly curled".

Commentary

In the first narration mentioned by Sayyidina Anas Radiyallahu 'Anhu, it is denied that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was very white. From the above hadith, it does not mean that he had a white complexion like silver; rather he had a white and reddish complexion, in which the beauty and brightness was overwhelming.

(12) Hadith Number 12

Jaabir bin 'Abdullah Radiyallahu 'Anhu narrates from Rasulullah Sallallahu 'Alayhi Wasallam that he said: "The ambiyaa (prophets) were shown to me. I saw Musa 'Alayhis Salaam, he had a thin body, like one from among the tribe of Shanu'ah. I saw 'Eesa 'Alayhis Salaam. From among all those whom I have seen, he somewhat resembled 'Urwah bin Mas'ud. I saw Ebrahim 'Alayhis Salaam. From among all those that I have seen, I, more a less, look like him. In the same manner I saw Jibra-eel 'Alayhis Salaam. From among all those I had seen, he more or less looked like Dihyah Kalbi".

Commentary

This was on the night of mi'raaj or in a dream. Imaam Bukhaari RA. has narrated both, on the night of mi'raaj and also in a dream. There is no confusion or difficulty in this differences, because he may have seen them on both occasions. The translation of the description of Sayyidina Musa 'Alayhis Salaam as having a light body, in my opinion, is made from more accurate sayings. Some 'ulama in the translation of this sentence, have expressed other opinions. These three ambiyaa (prophets) were described because Sayyidina Musa 'Alayhis Salaam and Sayyidina 'Eesa 'Alayhis Salaam are the nabis of the Bani Israel and Sayyidina Ebrahim 'Alayhis Salaam, besides being the great grandfather of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, was also accepted by all 'Arabs.

(13) Hadith Number 13

Sa'eed Jariri RA. says: "I heard Abu Tufayl Radiyallahu 'Anhu say: 'There is no one left on the face of this earth, besides me who had seen Rasulullah Sallallahu 'Alayhi Wasallam'. I asked him to describe to me the noble features of Rasulullah Sallallahu 'Alayhi Wasallam. He said: 'Rasulullah Sallallahu 'Alayhi Wasallam had a white complexion, which was a bit reddish, and had a medium sized body'".

Commentary

Sayyidina Abu Tufayl Radiyallahu 'Anhu was the last one among the Sahaabah Radiyallahu 'Anhum to pass away. He died in the year 110 hijri. That is why he said, that there was no one left besides him who had seen Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The 'ulama say that he used the phrase 'face of the earth' because Sayyidina 'Eesa 'Alayhis Salaam is also from the ones who had seen Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and is present in the skies (heavens).

(14) Hadith Number 14

Ibn 'Abbaas Radiyallahu 'Anhu says: "The mubaarak front teeth of Rasulullah Sallallahu 'Alayhi Wasallam were a bit wide (spread out). They were spaced and were not close together. When Rasulullah Sallallahu 'Alayhi Wasallam talked, a nur emitting from his mubaarak teeth could be seen".

Commentary

According to the 'ulama, it is a well-known fact that it was something similar to nur which emitted from the mubaarak teeth.

The opinion of 'Allaamah Munaawi is that it was something sensory, and not a similarity, which emitted miraculously from between the teeth of Rasulullah Sallallahu 'Alayhi Wasallam.

With modesty lower the head and with grace, smile.
How easy it is for the beautiful to strike like lightning.

Everything of his noble features was perfect and beautiful. In the manner that his real and intrinsic beauty had reached its last stage, in the same manner his zaahiri (apparent) beauty had also reached its fullest and proper stage.

Allahumma salli 'alaa Sayyidina Muhammadiw wa 'alaa aalihi biqadri husnihi wa jamaalihi.

باب ما جاء فى خاتم النبوّة

١٥ – (١) حدثنا قتيبة بن سعيد حدثنا حاتم بن إسماعيل عن الجعد بن عبد الرحمن قال: سمعت السائب بن يزيد يقول: ذهبَتْ بى خالتى إلى رسول الله صلى الله عليه وسلم فقالت: يا رسول الله إنَّ ابن اختى وَجِعٌ ، فمسح رسول الله صلى الله عليه وسلم رأسى ، ودعا لى بالبركة ، وتوضأ فشربت من وضوءه ، وقمت خلف ظهره ، فنظرت إلى الخاتم الذى بين كتفيه فإذا هو مثل زِرِّ الحَجَلةِ ،

١٦ – (٢) حدثنا سعيد بن يعقوب الطالقانى ، أخبرنا أيوب بن جابر عن سِماك بن حرب عن جابر بن سمرة قال: رأيتُ الخاتم بين كتفى رسول الله صلى الله عليه وسلم غُدَّةً حمراء مثل بيضة الحمامة

١٧ – (٣) حدثنا أبو مصعب المدنى يوسف بن الماجشون عن أبيه عن عاصم بن عمر بن قتادة عن جدته رُمَيثة قالت: سمعت رسول الله صلى الله عليه وسلم ولو أشاء أن أُقَبِّل الخاتم الَّذى بين كتفيه من قُربِهِ لفعلتُ - يقول لسعد بن معاذ يوم مات: إهتزَّ له عرش الرحمٰن ،

١٨ – (٤) حدثنا أحمد بن عبدة الضَّبِّى وعلي بن حُجر وغير واحد

قالوا: حدثنا عيسى بن يونس عن عمر بن عبد الله مولى غفرة قال: حدثنى إبراهيم بن محمد من ولد علي بن أبى طالب رضى الله عنه قال: كان علي إذا وصف رسول الله صلى الله عليه وسلم فذكر الحديث بطوله وقال: بين كتفيه خاتم النُّبوة ، وهو خاتم النبيين ،

١٩ – (٥) حدثنا محمد بن بشار ، حدثنا أبو عاصم ، حدثنا عزرة بن ثابت قال: حدثنى عِلباء بن أحمر اليشكرى ، قال حدثنى أبو زيد عمرو بن أخطب الأنصارى قال: قال لى رسول الله صلى الله عليه وسلم يا أبا زيد اُدنُ منِّى فامسَح ظهرى ، فمسحتُ ظهره ، فوقعَتْ أصابعى على الخاتم ، قلت: وما الخاتم؟ قال: شَعرات مُجتمعاتٌ ،

٢٠ – (٦) حدثنا أبو عمّار الحسين بن حريث الخزاعى ، حدثنا علي بن الحسين بن واقد ، حدثنى عبد الله بن بريدة قال: سمعت أبى بريدة يقول: جاء سلمان الفارسى إلى رسول الله صلى الله عليه وسلم حين قدم المدينة بمائدة عليها رطب فوضعها بين يدى رسول الله صلى الله عليه وسلم ، فقال يا سلمان ما هذا؟ فقال صدقة عليك وعلى أصحابك . فقال: ارفعها فإنّا لا نأكل الصدقة . قال: فرفعها ، فجاء الغد بمثله ، فوضعه بين يدى رسول الله صلى الله عليه وسلم فقال: ما هذا يا سلمان؟ فقال: هديةٌ لك ، فقال رسول الله صلى الله عليه وسلم لأصحابه ابسُطُوا ، ثمَّ نظر إلى الخاتم على ظهر رسول الله صلى الله عليه وسلم فآمَن

بهِ ، وكان لليهودِ فاشتراه رسول الله صلى الله عليه وسلم بكذا وكذا درهمًا على أن يغرس لهم نخلا فيعمل سلمان فيه حتَّى تُطعِمَ ، فغرس رسول الله صلى الله عليه وسلم النَّخل إلّا نخلة واحدة غرسها عمر ، فحملت النخل من عامها ، ولم تحمل النخلة ، فقال رسول الله صلى الله عليه وسلم ما شأن هذه النخلة؟ فقال عمر: يا رسول الله أنا غرستها ، فنزعها رسول الله صلى الله عليه وسلم فغرسها فحملت من عامها .

٢١ – (٧) حدثنا محمد بن بشار ، حدثنا بشر بن الوضَّاح ، حدثنا أبو عقيل الدورقى عن أبى نضرة العوفى قال: سألت أبا سعيد الخدرى عن خاتم رسول الله صلى الله عليه وسلم يعنى خاتم النَّبوة ، فقال: كان فى ظهره بضعة ناشزة .

٢٢ – (٨) حدثنا أحمد بن المقدام أبو الأشعث العجلى البصرى ، أخبرنا حمَّاد بن زيد عن عاصم الأحول عن عبد الله بن سرجس قال: أتيت رسول الله صلى الله عليه وسلم وهو فى ناس من أصحابه فدُرتُ هكذا من خلفه فعرف الذى اريد ، فالقى الرداء عن ظهره ، فرأيت موضع الخاتم على كتفيه مثل الجُمع حولها خِيْلَانٌ كأنَّها ثآليل فرجعت حتى استقبلته فقلت غفر الله لك يا رسولَ الله ، فقال ولك ، فقال القوم استغفر لك رسول الله صلى الله عليه وسلم ، فقال نعم ، ولكم ، ثم تلا هذه الآية ﴿وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ﴾

Chapter on the Seal of Prophethood of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

This chapter also being relevant to the noble features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam should have been part of the previous chapter. Because of its great importance, it being a miracle and a sign of nubuwwah (prophethood), it is being discussed separately. The Seal was on the mubaarak body of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam since birth, as is stated in the 'Fathul Baari', wherein Sayyidina Ya'qub bin Hasan Radiyallahu 'Anhu relates a hadith from Sayyidina 'Aayeshah Radiyallahu 'Anha. At the time of the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam when some of the Sahaabah Radiyallahu 'Anhum doubted (his death), Sayyidina Asmaa Radiyallahu 'Anha proved that because the Seal was not there anymore, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had passed away. Munaawi has mentioned this incident in detail. There is a difference of opinion as to what was written on this Seal, or if anything was written on it at all. Sayyidina Ibn Hibbaan Radiyallahu 'Anhu and other Sahaabah Radiyallahu 'Anhum have corrected this and said that 'Muhammadur Rasulullah' was written on this Seal. In some other narrations we find that 'Sier fa antal mansur' (Go where ever you wish, you shall be successful) was written on the Seal. Some of the 'ulama say that these narrations do not comply with the principles of authenticity.

In this chapter Imaam Tirmidhi quotes eight ahaadith.

(15) Hadith Number 1

Saa-ib bin Yazid Radiyallahu 'Anhu said: "My (maternal) aunt took me to Rasulullah Sallallahu 'Alayhi Wasallam and said to him, this nephew of mine is ill. Rasulullah Sallallahu 'Alayhi Wasallam wiped his mubaarak hand over my head, and made du'aa for barakah for me. (According to some 'ulama, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wiped his hand over the head, meant that he -Sayyidina Saa-ib Radiyallahu 'Anhu- had a pain in the head. The opinion of this weak and humble servant is that it is better if this is taken to mean that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wiped his hand in kindness on the head of Sayyidina Saa-ib Radiyallahu 'Anhu. Sayyidina Saa-ib Radiyallahu 'Anhu was born in the second year hijri, and at the time of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's

death, his age was not more than 8 or 9 years. That is why Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wiped his mubaarak hand in kindness, as is the custom of great personalities. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also gave him the water of wudu to drink as a cure, as will be stated further, or he may have prescribed another remedy, especially when we learn also in a narration in Bukhaari that he -Sayyidina Saa-ib Radiyallahu 'Anhu- was suffering from a pain in his leg). When Rasulullah Sallallahu 'Alayhi Wasallam performed wudu, I drank the water of that wudu. (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam may have performed wudu for some reason, but here it is clear that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed wudu so that the water could be used as a remedy and medicine). I happened to stand behind Rasulullah Sallallahu 'Alayhi Wasallam and saw the Seal of Prophethood, which was like the knot on a mosquito net or bedstead". (Which is the size of a pigeon's egg in roundness. The 'ulama differ in the translation of this word. Some have translated it in another manner. Imaam Nawawi, the famous commentator of Sahih Muslim preferred the translation I have chosen).

Commentary

If, in this hadith, the left-over water of wudu is meant, then there is no difficulty or difference of opinion. If that water is meant which falls after washing the limbs etc., which in 'Arabic is known as 'Maa Musta'mal', then too there is no complication or difficulty, because even the excrements of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is paak. So how can there be a complaint regarding the 'Maa Musta'mal' (used water).

(16) Hadith Number 2

Jaabir bin Samurah Radiyallahu 'Anhu reports that: "I saw the Seal of Prophethood of Rasulullah Sallallahu 'Alayhi Wasallam between his two shoulders, which was like a red tumour (protruding flesh), the size of which was like that of a pigeon's egg".

Commentary

There are various and different narrations regarding the size and colour of the Seal of Prophethood of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Qurtubi has reconciled these by saying that the size changed from time to time, as did the colour. According to this humble servant, this reconciliation may also be possible, that in reality all these are similarities, and every similarity is according to a person's understand-

ing, which is an approximate state. There is no disagreement in explaining approximates. This is a more appropriate explanation.

(17) Hadith Number 3

Rumaythah Radiyallahu 'Anha said: "I heard this subject from Rasulullah Sallallahu 'Alayhi Wasallam and at that time I was so near him, that if I wanted to, I could have kissed the Seal of Prophethood. That subject is: 'Rasulullah Sallallahu 'Alayhi Wasallam was talking about Sa'd bin Mu'aadh Radiyallahu 'Anhu, that because of Sa'd's death, the 'Arsh (Throne) of Allah also started to sway in happiness'".

Commentary

There is a disagreement regarding the swinging of the 'Arsh. What is the reason and what does it mean? The above translation is in accordance with well-known sayings. Some are of the opinion that this refers to the People of the 'Arsh. Some are of the opinion that it is the takht (throne) of Sayyidina Sa'd Radiyallahu 'Anhu, etc. Sayyidina Sa'd bin Mu'aadh Radiyallahu 'Anhu is from among the great Sahaabah. In the books of hadith, many of his merits have been mentioned. Before the hijrah Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sent Sayyidina Mus'ab bin 'Umayr Radiyallahu 'Anhu to Madinah to teach and propagate Islaam. Sayyidina Sa'd Radiyallahu 'Anhu accepted Islaam at his hands. He was a leader of his community and as a result, his whole family accepted Islaam on the same day. This was the first family in Madinah to accept Islaam. He passed away at the age of 37 in the fifth year hijri. 70,000 malaa-ikah (angels) attended his janaazah salaah. With all this, it appears from the hadith that he also went through hardship for a while in the grave. We should all take heed. A person should not be lax in this matter, and should always remember Allah, repent and fear the punishment of the grave. Whenever Sayyidina 'Uthmaan Radiyallahu 'Anhu passed a grave, he used to weep till his beard became wet. Someone asked him, 'Jannah and jahannam are also discussed, but at that time you do not weep?' He replied: 'I heard Rasulullah Sallallahu 'Alayhi Wasallam say: "The grave is the first stage of the aa-khirah (hereafter); whoever goes through this easily, all the other stages become easy. And for whom this stage is difficult, all the other stages become more difficult'". He says I also heard Rasulullah Sallallahu 'Alayhi Wasallam say: "Of all the scenes of the aa-khirah that I have seen, the one of the qabr (grave) is the most difficult". -Mishkaat. May Allah Ta'aala save us all from it. Imaam Tirmidhi did not intend to relate this incident here, but because the Seal of Prophethood is mentioned, therefore it is included here. Also

Sayyiditina Rumaythah Radiyallahu 'Anha by mentioning her experience of being near Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and seeing the Seal of Prophethood, and by hearing this subject conclusively proves that there remains no place for errors.

(18) Hadith Number 4

Ebrahim bin Muhammad Radiyallahu 'Anhu, who is the grandson of 'Ali Radiyallahu 'Anhu said: "Whenever 'Ali Radiyallahu 'Anhu used to describe the noble attributes of Rasulullah Sallallahu 'Alayhi Wasallam, he used to mention the complete hadith. He also used to say that the Seal of Prophethood was between his two shoulders, and Rasulullah Sallallahu 'Alayhi Wasallam was the seal of all prophets".

Commentary

This hadith has been explained in detail in the first chapter (hadith number eight). Here it is referred to briefly. Because of the Seal of Prophethood, this hadith is mentioned specifically here.

(19) Hadith Number 5

'Ilbaa bin Ahmar Al-yashkari says that the Sahaabi, Abu Zayd 'Amr bin Akhtab Al-Ansaari Radiyallahu 'Anhu said to me: "Rasulullah Sallallahu 'Alayhi Wasallam once asked me to massage his waist. When I began massaging the back, accidently (by chance) my fingers touched the Seal of Prophethood. 'Ilbaa RA. says: 'I asked 'Amr Radiyallahu 'Anhu, what is the Seal of Prophethood?' He replied: 'It was a collection of a few hair'"

Commentary

This is not contrary to the first hadith, because there was hair around the Seal of Prophethood. He only mentioned the hair.

(20) Hadith Number 6

Buraydah bin Haseeb Radiyallahu 'Anhu reports: "When Rasulullah Sallallahu 'Alayhi Wasallam came to Madinah, Salmaan Faarisi Radiyallahu 'Anhu brought a tray which had fresh dates on it, and presented it to Rasulullah Sallallahu 'Alayhi Wasallam, who asked: 'O Salmaan, what dates are these?' He replied: 'This is sadaqah for you and your companions'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'We do not eat sadaqah. Remove it from me. (The 'ulama differ in their

opinions as to the meaning of the word 'we'. Some say it is Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself, and the plural is used as a mark of respect. Others explain that it is the ambiyaa (prophets). According to some it is Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and his relatives, for whom it is not permissible to accept zakaah. According to this humble servant the third ihtimaal (supposition) is superior and more acceptable. 'Allaamah Munaawi's criticism of the third explanation is not forceful and weighty). On the next day this happened again. Salmaan Radiyallahu 'Anhu brought a tray of fresh dates, and in reply to the question of Rasulullah Sallallahu 'Alayhi Wasallam he replied: 'O Messenger of Allah, it is a present for you'. Rasulullah Sallallahu 'Alayhi Wasallam said to the Sahaabah Radiyallahu 'Anhum, 'Help yourselves'. (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself ate from it. Bayjuri explains this thus: Sayyidina Salmaan Radiyallahu 'Anhu bringing the dates on both days in this manner was to investigate, and make Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam his master. Sayyidina Salmaan Radiyallahu 'Anhu was an 'aalim (learned) of the old days. He lived for 150 years, and according to some he lived for 300 years. He had seen the signs of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in the kitaabs of the previous prophets, that he will not accept sadaqah, but shall accept presents and gifts, and the Seal of Prophethood will be between his two shoulders. After witnessing the first two signs). He then saw the Seal of Prophethood on the back of Rasulullah Sallallahu 'Alayhi Wasallam and embraced Islaam. (At that time Sayyidina Salmaan Radiyallahu 'Anhu was a slave of a Jew from the tribe of Banu Qurayzah). Rasulullah Sallallahu 'Alayhi Wasallam purchased him (This is figuratively speaking. The fact is that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made him a mukaatab -one who buys one's freedom for an agreed sum-) and paid many Dirhams for him to become a mukaatab, and also agreed that he (Sayyidina Salmaan Radiyallahu 'Anhu) should plant for the Jew date palms, (the amount of three hundred palms), and until these bore fruit, to tend them. Rasulullah Sallallahu 'Alayhi Wasallam planted the palms with his mubaarak hands and it was his mu'jizah (miracle) that all the palms bore fruit in the same year. One tree among these did not bear fruit. Upon investigating, it was found that 'Umar Radiyallahu 'Anhu had planted this tree, and that it was not planted by Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam removed this palm and re-planted it. Another mu'jizah of Rasulullah Sallallahu 'Alayhi Wasallam is that he planted the palms out of season and they bore fruit the same year.

Commentary

The 'ulama have made thorough research on this hadith, for example, when Sayyidina Salmaan Radiyallahu 'Anhu was a slave, was his sadaqah and hadiyyah (gift) permissible or not. Also what was the difference between hadiyyah and sadaqah. etc. Due to the discussion being lengthy, it has been omitted to keep the subject short. From this hadith we learn one of the special habits of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, that he included the servants and those present, in the gifts he received. This was one of the special habits of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. There are thousands of similar instances mentioned in the ahaadith. In this hadith Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also enjoined us to share presents. Those who are present should also be included. According to the muhadditheen there is a variation in the words of this hadith, and that this hadith is weak, but according to the subject matter the incidents strengthen it. What type of presents are meant, and what is meant by those that are sitting together (near)? These need an explanation. Mulla 'Ali Qaari writes that a person brought a present to a pious shaykh of that time. A person sitting in his assembly said: 'Presents are shared'. The shaykh replied: 'We do not make shirk (ascribe partners unto Allah), and believe in One Creator. All these (presents) are for you'. The presents were so many that that person could not carry all of them. The shaykh instructed his servant to deliver it to that person's home. In the same manner, this happened in the assembly of Imaam Abu Yusuf Rahmatullahi 'Alayhi. A person presented him a monetary gift. One from among those present said: 'Presents are shared'. The Imaam replied that those are special types of presents and instructed his servant to put away the present. The 'ulama say that both instances are correct and well balanced. What the pious sufi did was proper and befitting and what the faqih (jurist) did was also proper and befitting, and this is true. Imaam Abu Yusuf Rahmatullahi 'Alayhi was a celebrated and famous Imaam. If he did not do as he had done, it might have become a shar'ee mas-alah that presents should be shared, and this would have made it difficult for the ummah. Shah Waliyullah Dehlawi wrote in one of his kitaabs on 'Dreams and Glad Tidings', many admirable incidents, one of which is of his father. He wrote: 'In my young days I loved to fast. After seeing all the different opinions of the 'ulama. I began hesitating to fast. I saw Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in my dream in which he gave me a loaf of bread. Sayyidina Abubakr Siddiqe Radiyallahu 'Anhu was also sitting there and said: 'Presents are shared' I presented the bread to him, and

he ate a piece from it. Thereafter Sayyidina 'Umar Radiyallahu 'Anhu said: 'Presents are shared'. I presented the bread to him also, and he took a piece from it. Sayyidina 'Uthmaan Radiyallahu 'Anhu then also said: 'Presents are shared'. I then said: 'If all of you will divide this bread among yourselves only, what will be left for me?'".

Sayyidina Salmaan Faarisi Radiyallahu 'Anhu is from among the great Sahaabah. It is stated in the hadith that when this aayah was revealed: *"If you turn away, He will substitute another people instead of you". -Surah Muhammad, 38.* The Sahaabah Radiyallahu 'Anhum inquired: "O Messenger of Allah, who are those people who will take our place?" Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam then patted Sayyidina Salmaan Radiyallahu 'Anhu on his back and said: "I swear by the Name of the Being in Whose Hands lie my life, if imaan was suspended on Thurayya (Pleiades), the people of Faaris would have taken it from there also". The 'ulama have written that this was a glad tiding in favour of Imaam Abu Hanifah Rahmatullahi 'Alayhi.

Sayyidina Salmaan Radiyallahu 'Anhu stated in detail how he had accepted Islaam (Imaan). This is given in the books of hadith. Therein are mentioned these signs which he investigated. He says that he was a resident in the province of Asbahaan, at a place called Jay. He further says: "My father was a headman and a leader of that place. He loved me very much. I tried very hard at becoming a success in my old religion of Zorastrianism (fire worship), and thus became a caretaker of the temple. Once my father sent me on an errand for him. On the way I passed a Christian church. I went inside to see the place and saw the the Christians praying there. I liked what I saw there. I was attracted to this religion and remained there till the evening. I enquired from them where their headquarters were? They replied that it was in Shaam (Syria). When I returned home in the evening, my family asked where I had been the whole day. I related to them what had happened. My father said: 'That religion is not good. Your religion and the religion of your forefathers is the best'. I replied: 'Never, that religion (Christianity) is the best'. My father feared that I would leave the house and go away to another place. He fastened a chain to my leg and locked me up in the house. I sent a message to the Christians that when the merchants from Shaam, who often came to trade, arrived, they should please inform me. When the merchants arrived, they sent a message to me. At the time of their departure I cut loose the chains, ran away and joined the caravan to Shaam. When I reached Shaam I enquired who was the best and most learned in this religion (Christianity). The people showed me a certain bishop. I went to him and informed him that I would like to become a Christian and

stay in his company. He agreed. I began living with him but found him to be dishonest. He persuaded the people to give charity (tithe) and whatever he collected, he put into his treasure. He did not give the poor anything. After he died, another bishop was appointed in his place. He was a pious and better person, and did not care for material things. I began living with him and started to love him. When his end came near I asked him, to whom should I go after his death. He replied that there was only one person in this world following the same path, and there was no one else besides him. He said: He lives in Mosul and you must go to him. After the bishop's death I went to the person in Mosul and related my story to him. He allowed me to stay in his service. He was a very good person. When his end came near I asked him that after his death to whom should I go? He replied that I should go to a person in Naseebayn. After his death I went to that place. I related my story to the bishop there and he kept me in his service. He was a good man. When his end too came near, I asked him the same question. He replied that I should go to a certain place in Ghamurya. I went to that place and began living with the bishop there. Here I worked and earned some money too. As a result I owned some cattle and sheep. When his end came near, I asked: 'Now what should I do?' He took an oath and said: 'There is no learned person anymore who follows our path. The time has come near when the last of all prophets will appear, who will follow the religion of Ebrahim 'Alayhis Salaam. He will be born in 'Arabia He will migrate to such a place where many dates grow and on both sides of this place the soil is stony. The prophet will accept gifts, but will not eat from sadaqah. The Seal of Prophethood will be between his two shoulders. (This is the sign of prophethood and for this reason Sayyidina Salmaan Radiyallahu 'Anhu looked for the seal). If you can go to this place, try to do so'. After the bishop's death a few traders from the tribe of Banu Kalb passed there. I said to them: "If you take me with you to 'Arabia, I will give you in return these cattle and sheep'. They accepted and brought me to Wadi al Qura (Makkah Mukarramah). I gave them the cattle and sheep but they oppressed me. They said I was a slave and sold me. A Jew from the tribe of Banu Qurayzah bought me and took me to Madinah. I recognised the signs that the bishop of Ghamurya had explained to me. I said to myself, 'This is that place'. I lived there till Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam migrated from Makkah Mukarramah to Madinah Munawwarah. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was in Quba at that time. When I heard of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, whatever I owned I took with and presented it to him and said: 'This is from sadaqah'.

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself did not partake of it. I said to myself that one sign has been fulfilled and I returned to Madinah and collected a few things. In the meantime Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam came to live in Madinah. I presented something (dates, food etc.) and said: 'This is a gift'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam partook of this. I said to myself that the second sign has also been fulfilled. Thereafter I once attended his noble assembly. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was at the Baqi (attending a Sahaabi's funeral). I greeted him and made an attempt to look at his back. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam understood what I was doing and lifted his sheet. I saw the Seal of Prophethood and in zeal bowed towards it. I kissed it and cried. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said, 'Come in front of me'. I came before him and related the whole story. After that I continued serving my Jewish master in slavery. Once Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Make an agreement with your master to let you become a mukaatab (one who purchases his own freedom)". I made an agreement with my master and he made two conditions. The first was that I should pay forty uqqiyyah cash in gold (One uqqiyyah is forty drams and a dram is 3 to 4 maashaa, 3 g to 4 g). The second condition was that I should plant 300 date palms and tend them till they bear fruit. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam planted the date palms with his own hands (as is mentioned above). It happened that some gold arrived from somewhere for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He gave this to Sayyidina Salmaan Radiyallahu 'Anhu and told him to go and pay it to his master. Sayyidina Salmaan Radiyallahu 'Anhu asked: 'Will this gold be enough as the amount is much more'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: 'It will not be surprising if Allah Ta'aala fulfils the need with this gold'. I took the gold and after weighing it paid the amount of forty uqqiyyah". -Jam'ul Fawaa-id.

From this incident it is evident that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam buying Sayyidina Salmaan Radiyallahu 'Anhu over from slavery meant he paid the money so that Sayyidina Salmaan Radiyallahu 'Anhu could become a mukaatab. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam planted the palms with his own hands and gave the gold that was stipulated in the agreement. Sayyidina Salmaan Radiyallahu 'Anhu says: 'I was the slave of ten different people'.

In the Battle of Khandaq, a trench was dug according to his advice, otherwise there was no knowledge or custom of digging trenches.

(21) Hadith Number 7

Abi Nadrah Al-'Awfee RA. reports: "I asked Abu Sa'eed Khudari Radiyallahu 'Anhu about the Seal of Prophethood of Rasulullah Sallallahu 'Alayhi Wasallam. He said: 'It was a piece of raised flesh that was on Rasulullah Sallallahu 'Alayhi Wasallam's back".

(22) Hadith Number 8

'Abdullah bin Sarjas Radiyallahu 'Anhu says: "I came to Rasulullah Sallallahu 'Alayhi Wasallam while there were people sitting in his company. I went around to the back of Rasulullah Sallallahu 'Alayhi Wasallam (The narrator may have done this physically). Rasulullah Sallallahu 'Alayhi Wasallam understood what I was trying to do. He removed the sheet (body wrap) from his back. I saw the place of the Seal of Prophethood between his two shoulders. It was like a cluster surrounded by til (moles) which appeared to be like a wart. I came before Rasulullah Sallallahu 'Alayhi Wasallam and said to him. May Allah forgive you (or Allah has forgiven you, as is mentioned in Surah Fath, 'That Allah may forgive you, your former and your latter sins'). Rasulullah Sallallahu 'Alayhi Wasallam replied: 'May Allah forgive you too'. The people said to me that Rasulullah Sallallahu 'Alayhi Wasallam has made du'aa for your maghfirah (forgiveness). I replied: 'Yes, and for you too, because Allah Ta'aala has said: 'O Muhammad, seek forgiveness for yourself and the Mu'min males and females also'". (That is why Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked for the forgiveness of Muslims).

باب ما جاء فى شعر رسول الله صلى الله عليه وسلم

٢٣ – (١) حدثنا علي بن حُجر ، أخبرنا إسماعيل بن إبراهيم عن حميد عن أنس بن مالك قال: كان شعر رسول الله صلى الله عليه وسلم إلى نصف اذنيه ،

٢٤ – (٢) حدثنا هناد بن السَّرى ، أخبرنا عبد الرحمن بن أبى الزناد عن هشام بن عروة عن أبيه عن عائشة رضى الله عنها قالت: كنت أغتسل أنا ورسول الله صلى الله عليه وسلم مِن إناءٍ واحدٍ ، وكان له شعر فوق الجُمَّةِ ودون الوفرة ،

٢٥ – (٣) حدثنا أحمد بن منيع ، حدثنا أبو قطن ، حدثنا شعبة عن أبى إسحٰق عن البراء بن عازب قال ، كان رسول الله صلى الله عليه وسلم مربوعا ، بُعَيْدَ ما بين المنكبين وكانت جُمَّته تضرب شحمة اذنيه ،

٢٦ – (٤) حدثنا محمد بن بشار ، حدثنا وهب بن جرير بن حازم قال: حدثنى أبى عن قتادة قال: قلت لأنس: كيف كان شعر رسول الله صلى الله عليه وسلم؟ قال: لم يكن بالجعد ولا بالسَبط ، كان يبلغ شعرُه شحمة اذنيه ،

٢٧ – (٥) حدثنا محمد بن يحيى بن أبى عمر المكى ، حدثنا سفيان بن عيينة عن ابن أبى نَجِيح عن مجاهد عن ام هانى بنت أبى طالب قالت: قَدِم رسول الله صلى الله عليه وسلم علينا مكة قَدمَةً وله أربع غدائر ،

٢٨ – (٦) حدثنا سويد بن نصر ، حدثنا عبدُ الله بن المبارك عن معمر عن ثابت البنانى عن أنس أنَّ شعر رسول الله صلى الله عليه وسلم كان إلى أنصاف اذنيه ،

٢٩ – (٧) حدثنا سويد بن نصر ، حدثنا عبد الله بن المبارك عن يونس بن يزيد عن الزهرى ، حدثنا عبيد الله بن عبد الله بن عتبة عن إبن عباس رضى الله عنهما: أنَّ رسول الله صلى الله عليه وسلم كان يُسدل شعره ، وكان المشركون يَفرِقُون رؤسهم ، وكان أهل الكتاب يُسدلون رؤسهم ، وكان يحب موافقة أهل الكتاب فيما لم يؤمر فيه بشىء ثم فَرَق رسول الله صلى الله عليه وسلم رأسه ،

٣٠ – (٨) حدثنا محمد بن بشار ، حدثنا عبد الرحمٰن بن مهدى عن إبراهيم بن نافع المكى عن ابن أبى نجيح عن مجاهد عن أُمّ هانى قالت: رأيت رسول الله صلى الله عليه وسلم ذَا ضفائر أربعٍ ،

Chapter on the mubaarak hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

There are many narrations on the length of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam as has been mentioned before. There is no contradiction as the hair is a thing that grows. If at one time his hair reached the lobes of the ears, then at another time it was longer. It also has been proved that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam shaved the hair of his head several times. A person who relates about his mubaarak hair at an earlier time states he had short hair. The one that relates it at a time later than that, states he had longer hair. Some of the 'ulama have concluded that the mubaarak hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, above the forehead used to reach till half of his ears, and the hair of the middle of his mubaarak head was longer than that, and the hair at the back of the head reached till near his shoulders. Imaam Tirmidhi has related eight ahaadith in this chapter.

(23) Hadith Number 1

Anas Radiyallahu 'Anhu reported: "The hair of Rasulullah Sallallahu 'Alayhi Wasallam reached till half of his ear".

(24) Hadith Number 2

'Aayeshah Radiyallahu 'Anha reported: "Rasulullah Sallallahu 'Alayhi Wasallam and I bathed from one utensil, and the mubaarak hair of Rasulullah Sallallahu 'Alayhi Wasallam were longer than those that reached the ear lobes, and were less than those that reached the shoulders". (It means that they were not very long nor were they short, but of medium length).

Commentary

It is not clear from this hadith if both bathed in a state of undress. Sayyiditina 'Aayeshah Radiyallahu 'Anha herself says: 'I did not see the private parts of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, nor did he see my private parts'. Also the using of water from the same utensil cannot prove this. There are many ways both could have bathed from the same utensil and yet not see the private parts of one another. From this hadith we also learn of the bathing together of husband and

wife. The 'ulama are unanimous in accepting Imaam Nawawi's saying that this is jaa-iz (permissible). Another method is that the husband bathes first and the wife bathes after him with the remaining water. This is also unanimously accepted by all. The third method is the opposite where the wife bathes first then the husband bathes with the remaining water. This method is accepted by the Hanafis, Shaafi'ees and Maalikis

The Hanbalis say it is not permissible, but if the husband is present and both bath together, then it is permissible. The pros and cons of this subject are very lengthy, therefore they have been omitted here. This subject has been mentioned briefly in the 'Arabic commentary. Since a reputed Imaam opposes this, and this has also been mentioned in the hadith, it will therefore be better to abstain from it.

(25) Hadith Number 3

Baraa bin 'Aazib Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam was of average height, and the portion between the two shoulders was wide. His hair was till his ear-lobes".

Commentary

This hadith has been explained in the chapter on the mubaarak features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Because of the hair, this hadith is briefly mentioned here again.

(26) Hadith Number 4

Qataadah bin Da'aa-mah As-Sadusi relates: "I asked Anas Radiyallahu 'Anhu, 'How was the hair of Rasulullah Sallallahu 'Alayhi Wasallam?'. He replied: 'It was not very twisted, nor very straight. It had a slight twist and was a bit curled, and reached till his ear-lobes'".

(27) Hadith Number 5

Ummi Haani bint Abi Taalib Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam came to Makkah once after the hijrah. His mubaarak hair had four plaits".

Commentary

According to well known sources Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam came to Makkah Mukarramah four times after the hijrah. The first, at the time of 'Umratul Qadaa in the 7th year hijri, then at the time of Fath Makkah in the 8th year hijri and in the same journey for 'Umratul Ja'ir-raanah. Lastly in the 10th year hijri for haj. The journey mentioned in this hadith under discussion, according to

Bayjuri is at the time of Fath (conquest) of Makkah Mukarramah. The same has been stated in the 'Mazaahiri Haq'. The 'ulama have stated other times also.

For men to make plaits like women is makruh. By the word 'Ghadaa-ir' in this hadith, one should take it to mean that, 'in which there is no similtude', because Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam forbade this himself.

(28) Hadith Number 6

It is reported from Anas Radiyallahu 'Anhu that the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam reached till the middle of the ears.

(29) Hadith Number 7

Ibn 'Abbaas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam used to leave his hair the way it naturally was, without making a path in the hair (parting the hair). The reason being that the mushrikeen (polytheists) used to make a path in their hair, and the Ahlul-Kitaab (People of the Book) did not do so. In the early periods Rasulullah Sallallahu 'Alayhi Wasallam preferred to follow the Ahlul-Kitaab, rather than others, in matters where no command had come from Allah. Later this was abrogated, and Rasulullah Sallallahu 'Alayhi Wasallam began opposing the ways of the Ahlul-Kitaab after this".

(30) Hadith Number 8

Ummi Haani Radiyallahu 'Anha reports: "I saw Rasulullah Sallallahu 'Alayhi Wasallam with four side locks (on his hair)".

Commentary

Apparently this is the same hadith as has been quoted earlier.

باب ما جاء فى تَرَجُّل رسول الله صلى الله عليه وسلم

٣١ – (١) حدثنا إسحٰق بن موسى الأنصارى ، حدثنا معن بن عيسى ، حدثنا مالك بن أنس عن هشام بن عروة عن أبيه عن عائشة رضى الله عنها قالت: كنت أُرَجِّل رأس رسول الله ﷺ وأنا حائض ،

٣٢ – (٢) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا الربيع بن صبيح عن يزيد بن أبَان هو الرقاشى عن أنس بن مالك قال: كان رسول الله صلى الله عليه وسلم يُكثر دهن رأسه ، وتسريح لحيته ، ويكثر القِناع حتى كأنَّ ثوبه ثوب زيَّات ،

٣٣ – (٣) حدثنا هناد بن السرى ، حدثنا أبو الأحوص عن أشعث بن أبى الشعثاء عن أبيه عن مسروق عن عائشة رضى الله عنها قالت: إن كان رسول الله صلى الله عليه وسلم لَيُحِب التيمُّنَ فى طهوره إذا تطَّهر وفى ترجُّله إذا تَرَجَّلَ ، وفى انتعاله إذا انتعل ،

٣٤ – (٤) حدثنا محمد بن بشار ، حدثنا يحيى بن سعيد عن هشام بن حسان عن الحسن البصرى عن عبد الله بن مغفل قال: نهى رسول الله صلى الله عليه وسلم عن الترجُّل إلّا غِبًّا ،

٣٥ – (٥) حدثنا الحسن بن عَرَفَةَ قال: حدثنا عبد السلام بن حرب عن يزيد بن أبي خالد عن أبي العلاء الأودى عن حميد بن عبد الرحمٰن عن رجل من أصحاب النَّبي صلى الله عليه وسلم: أنَّ النَّبي صلى الله عليه وسلم كان يترجل غِبًّا ،

Chapter on the Combing of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

It is mustahab to comb the hair. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has urged us to do so. He used to comb his own hair too. Imaam Tirmidhi has written five ahaadith in this chapter.

(31) Hadith Number 1

'Aayeshah Radiyallahu 'Anha says: "I used to comb the hair of Rasulullah Sallallahu 'Alayhi Wasallam, even when I was in the state of menstruation".

Commentary

The 'ulama prove from this hadith that it is permissible for a woman in her periods to look after and serve her husband. Because of the menstruation the whole body of a woman does not become najis (napaak—unclean). It is forbidden to have intercourse with her during her menstruation.

(32) Hadith Number 2

Anas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam often rubbed oil in his head and also often combed his beard. He put a cloth over his head, which became like an oil cloth due to the frequent use of oil".

Commentary

The clothing becomes soiled due to the use of oil, and this was against the noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, who liked cleanliness. He put a cloth over his head so that the 'amaamah (turban) etc. did not become stained.

(33) Hadith Number 3

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam liked to begin with the right while combing his hair; while performing wudu and when putting on his shoes". (Also in every other deed, he first began with the right then the left).

Commentary

This (beginning from the right) is not confined to the three acts mentioned in this hadith. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam began everything with the right, that is why 'every other deed' has been added in the translation of the hadith. The basic rule is, that all those things that reflect dignity and elegance, while putting on these the right is preferred, and when removing them the left is begun with, as when putting on clothing, shoes etc. When one enters the masjid, one enters with the right foot and leaves with the left foot first, as this is the place of dignity and greatness. Contrary to this, in those things that do not have elegance in them, the left is preferred when beginning them, and the right when ending them, for instance when entering the toilet.

(34) Hadith Number 4

'Abdullah bin Mughaffal Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam prohibited the combing of the hair, but allowed it to be done occasionally".

Commentary

Qaadi 'Iyaad says that occasionally means after every three days. In Abu Daawud a hadith has been reported, wherein Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam prohibited the combing of the hair daily.

The 'ulama have written that it is prohibited at such times when there is no necessity for it, otherwise there is no harm in it. The prohibition is karaahate tanzihi. It is specially for the hair that has no dirt in it and does not need grooming. When the hair is dirty, there is no karaahah (i.e. not makruh) in combing the hair daily.

(35) Hadith Number 5

Humayd bin 'Abdurrahmaan relates from a Sahaabi that Rasulullah Sallallahu 'Alayhi Wasallam combed his hair occasionally.

باب ما جاء فى شَيب رسول الله صلى الله عليه وسلم

٣٦ – (١) حدثنا محمد بن بشار ، أخبرنا أبو داؤد ، أخبرنا همام عن قتادة قال قلت لأنس بن مالك: هل خَضَبَ رسول الله صلى الله عليه وسلم؟ قال: لم يبلغ ذلك إنما كان شيبا فى صُدْغَيْهِ ، ولكن أبو بكرٍ خضب بالحناء والكتم ،

٣٧ – (٢) حدثنا إسحٰق بن منصور ويحيى بن موسى قالا: حدثنا عبد الرزاق عن معمر عن ثابت عن أنس قال: ما عَدَدتُ فى رأس رسول الله صلى الله عليه وسلم ولحيته إلّا أربع عشرة شعرة بيضاء ،

٣٨ – (٣) حدثنا محمد بن المثنى ، أخبرنا أبو داؤد ، حدثنا شعبة عن سماك بن حرب قال: سمعت جابر بن سمرة وقد سئل عن شيب رسول الله صلى الله عليه وسلم فقال: كان إذا دهن رأسه لم يُر منه شيبٌ فإذا لم يدهن رُؤِيَ منه شيء ،

٣٩ – (٤) حدثنا محمد بن عمر بن الوليد الكندى الكوفى ، حدثنا يحيى بن اٰدم عن شريك عن عبيد الله بن عمر عن نافع عن ابن عمر قال: إنما كان شيب رسول الله صلى الله عليه وسلم نحواً من عشرين شعرةً بيضاء ،

٤٠ – (٥) حدثنا أبو كريب محمد بن العلاء ، حدثنا معاوية بن هشام عن شيبان عن أبى إسحٰق عن عكرمة عن ابن عباس قال: قال أبو بكر يا رسول الله قد شبتَ ، قال: شيبتنى هود والواقعة والمرسلات وعَمَّ يتساءلون وإذا الشمس كورت ،

٤١ – (٦) حدثنا سفيان بن وكيع ، حدثنا محمد بن بشر عن علي بن صالح عن أبى إسحٰق عن أبى جحيفة قال قالوا: يارسول الله نرٰك قد شبت ، قال شيبتنى هود واخواتها ،

٤٢ – (٧) حدثنا علي بن حُجر قال: أنبأنا شعيب بن صفوان عن عبد الملك بن عمير عن إياد بن لقيط العجلى عن أبى رمثة التيمى تيم الرباب قال: أتيت النَّبى صلى الله عليه وسلم ومعى ابن لى قال فأُرِيْتُهُ ، فقلت لما رأيته: هذا نبى الله ، وعليه ثوبان أخضران ، وله شعر قد علاه الشَّيْب ، وشيبه أحمر ،

٤٣ – (٨) حدثنا أحمد بن منيع ، حدثنا سريج بن النعمان ، حدثنا حمَّاد بن سلمة عن سماك بن حرب قال: قيل لجابر بن سمرة أكان فى رأس رسول الله صلى الله عليه وسلم شيب؟ قال: لم يكن فى رأس رسول الله صلى الله عليه وسلم شيب إلّا شعرات فى مِفرق رأسه إذا ادهن وأراهنَّ الدُّهنُ ،

Chapter on the appearance of the white hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

Imaam Tirmidhi has compiled eight ahaadith in this chapter.

(36) Hadith Number 1

Qataadah Radiyallahu 'Anhu reports: "I asked Anas Radiyallahu 'Anhu, 'Did Rasulullah Sallallahu 'Alayhi Wasallam dye his hair?'" He replied: "The hair of Rasulullah Sallallahu 'Alayhi Wasallam did not reach such a stage where one would use a dye. Rasulullah Sallallahu 'Alayhi Wasallam had a few white hair on his temples, but certainly Abubakr Siddiqe Radiyallahu 'Anhu dyed with hina and katm".

Commentary

Katm is a type of grass, which is used for dying the hair. Some people say the colour of katm is black, and if mixed with hina it becomes red. Others say the colour of katm is green, and if mixed with hina it gives a black tint. Mulla 'Ali Qaari says: 'The one that gives more colour is considered. If more katm is used the dye becomes black and if more hina is used, it becomes red'. The use of both colours are permissible, but black should not be used. It has been forbidden in the ahaadith to use a totally black dye.

(37) Hadith Number 2

Anas bin Maalik Radiyallahu 'Anhu reports: "I did not count more than fourteen white hair on the head and beard of Rasulullah Sallallahu 'Alayhi Wasallam".

Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had very few white hair. There is some disagreement on the actual number. In this narration fourteen hairs are mentioned. In others, seventeen, eighteen and in some, twenty white hairs are mentioned. This is a minor

disagreement. The other ahaadith may have been related at different periods. A difference in the counting may also be possible.

(38) Hadith Number 3

Jaabir bin Samurah Radiyallahu 'Anhu was asked a question regarding the white hair of Rasulullah Sallallahu 'Alayhi Wasallam. He replied: "When Rasulullah Sallallahu 'Alayhi Wasallam oiled his hair, it (white hair) did not show. When he did not oil it, it showed".

Commentary

Oil gives the hair a shine, therefore the white hair become indistinguishable from the other hair, or they become compact and mixed, therefore the few white hair cannot be easily seen. When there is no oil the hair become dry and loose, and is easily seen.

(39) Hadith Number 4

Ibn 'Umar Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam had about twenty white hair".

Commentary

As mentioned above this is not contrary to the other ahaadith.

(40) Hadith Number 5

Ibn 'Abbaas Radiyallahu 'Anhu reports: "Abubakr Siddiqe Radiyallahu 'Anhu once said: 'O Messenger of Allah, you have become old'. (What is the reason? Due to his mild and soft temperament he ought to be young, and also according to his age he should be still young). Rasulullah Sallallahu 'Alayhi Wasallam replied: 'The recitation of Surahs Hud, Waaqi'ah, Mursalaat, 'Amma and Kuwwirah has made me old'".

Commentary

Apart from these surahs the Surahs of Al-Haaqqah, Al-Qaari'ah, Al-Ghaashi'ah etc. have also been mentioned. In short all those surahs wherein frightening matters are mentioned, e.g. qiyaamah, jahannam, the Trumpet, the punishment of evil people etc. In a hadith it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "If you knew what I know, you would laugh less and cry more. You would even stop going to your wives (or however he had said it)". It is written in the 'Sharhus Sunnah' that a person saw Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in his dream. He asked: "Ya Rasulullah, this hadith had reached me, that you have said: 'Surah Hud has made me old'".

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: "There is one aayah in it 'Wastaqim kama umirta' (Stay steadfast on the religion as I have commanded you). And it is well known that to stay steadfast on the commandments of Allah is very difficult". That is why the sufis have written that to remain steadfast is better than a thousand miracles.

(41) Hadith Number 6

Abu Juhayfah Radiyallahu 'Anhu says: 'The people said: "Ya Rasulullah, we see the signs of old age beginning to show on you?" Rasulullah Sallallahu 'Alayhi Wasallam replied: "Surah Hud and similar surahs have made me old"'.

Commentary

It is related in a hadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was once coming out of his house, wiping his hands on his mubaarak beard. Sayyidina Abubakr and Sayyidina 'Umar Radiyallahu 'Anhuma were sitting in the masjid at that time. When Sayyidina Abubakr Radiyallahu 'Anhu saw this he said: 'Oh Messenger of Allah, may my father and mother be sacrificed. How suddenly you have aged'. Then he began to weep and shed tears.

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Surahs like Surah Hud have made me old". Zamakh-shari says: "He read in a kitaab, that a person had pure black hair one evening, and during the night it became completely white. When the people enquired the reason, he said: "At night, I dreamt of qiyaamah, where people were pulled with chains and thrown into jahannam. It frightened me so much, that in one night I became like this". Allah is Great.

(42) Hadith Number 7

Abi Rimthah Taymi Radiyallahu 'Anhu says: "I went with my son to Rasulullah Sallallahu 'Alayhi Wasallam. (Probably he did not know Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam before). When I saw him I said to myself immediately, 'This is the true Messenger of Allah'. At that time Rasulullah Sallallahu 'Alayhi Wasallam was wearing two pieces of green (coloured) clothing. (His lungi -sarong, waist wrap- and shawl were both green). On a few hairs there were signs of old age, but those hair were red".

Commentary

The signs of dignity, 'Anwaari Nubuwwah' (prophetic illumination) and 'Aathaari Haybah' (sign of awe) were thus seen on the mubaarak face of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. When one

sees these signs, such words naturally come to one's tongue: "There is no doubt he is Allah's Messenger and cannot be untruthful. etc." The ahaadith state that many Sahaabah Radiyallahu 'Anhum uttered such words when meeting Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam for the first time.

The above hadith also states that the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was red. The 'ulama disagree whether Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam dyed his hair or not. Some are of the opinion that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam dyed his hair and they base their argument on the red hair. Others deny this and say before the hair becomes white, it usually turns red. The redness was natural, and not that of a dye. Dying of the hair will be discussed in the ensuing chapter.

(43) Hadith Number 8

Jaabir bin Samurah Radiyallahu 'Anhu was asked: "Were there any white hair in the mubaarak head of Rasulullah Sallallahu 'Alayhi Wasallam? He replied: 'He only had a few on the middle path, and when Rasulullah Sallallahu 'Alayhi Wasallam oiled his hair, they did not show'".

Commentary

This narration seems to contradict the one related by Sayyidina Anas Radiyallahu 'Anhu, which has been mentioned in the beginning of this chapter. There is no complication, as there were a few white hair in the path, that used to be covered by other hair. When oil was not rubbed in, they became visible. Therefore, if this is not mentioned in any hadith, there is no complication or harm.

باب ما جاء فى خضاب رسول الله صلى الله عليه وسلم

٤٤ – (١) حدثنا أحمد بن منيع ، حدثنا هشيم ، حدثنا عبد الملك بن عمير عن إياد بن لقيط قال: أخبرنى أبو رِمثة قال: أتيت رسول الله صلى الله عليه وسلم مع ابن لى ، فقال إبنك هذا؟ فقلت: نعم ، أشهد بِهِ ، قال: لا يَجنِى عليك ولا تجنى عليه ، قال ورأيت الشيب أحْمرَ ،

قال أبو عيسى: هذا أحسن شيىءٍ رُوِى فى هذا الباب ، وأفسَرُ لأنَّ الروايات الصحيحة أنَّ النَّبى صلى الله عليه وسلم لم يبلغ الشيب وأبو رِمثة اسْمُه رفاعة بن يثربِىْ التيمى ،

٤٥ – (٢) حدثنا سفيان بن وكيع قال: حدثنا أبى عن شريك عن عثمان بن موهب قال: سُئل أبو هريرة هل خضب رسول الله صلى الله عليه وسلم قال نعم ،

قال أبو عيسى: وروٰى أبو عوانة هذا الحديث عَن عثمان بن عبد الله بن موهب فقال عن ام سلمة ،

٤٦ – (٣) حدثنا إبراهيم بن هارون قال: أنبأنا النضر بن زرارة عن أبى جناب عن إياد بن لقيط عن الجهذمة امرأة بشير بن الخصاصية قالت: أنا رأيت رسول الله صلى الله عليه وسلم يخرج من بيته ينفُضُ رأسه ،

وقد اغتسل وبرأسه ردغٌ أو قال ردغ من حنّاء شكٌّ في هذا الشيخ

٤٧ – (٤) حدثنا عبد الله بن عبد الرحمٰن ، حدثنا عمرو بن عاصم ، حدثنا حمّاد بن سلمة ، حدثنا حُميد عن أنس قال: رأيت شعر رسول الله صلى الله عليه وسلم مخضوبًا ، قال حماد: وأخبرنا عبد الله بن محمد بن عقيل قال: رأيت شعر رسول الله صلى الله عليه وسلم عند أنس بن مالك مخضوبًا ،

Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam using a dye

There are many different ahaadith on this subject. From among these Imaam Tirmidhi has mentioned four ahaadith in this chapter. Because of the different ahaadith on this subject, the 'ulama have also differed as to whether Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam dyed his hair or not. Imaam Tirmidhi and the majority are of the opinion that he did not dye his hair. The Hanafis also hold the same view. It is stated in the 'Durri Mukhtaar' that it is more correct that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not dye his hair. 'Allaamah Shaami has reasoned that according to Bukhaari and other muhadditheen, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have more than seventeen white hair in his mubaarak beard and head. Bayjuri As-Shaafi'ee, the commentator on the 'Shamaa-il Tirmidhi' is of the

opinion that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sometimes dyed his hair but did not do so regularly.
MAS-ALAH: According to the Hanafi 'ulama, dying of the hair is mustahab but according to a well-known saying, the using of a black dye is makruh. The Shaafi'ee 'ulama say that the use of a dye is sunnah, and the use of a black dye is haraam.

(44) Hadith Number 1

Abu Rimthah Taymi Radiyallahu 'Anhu says: "I attended a gathering of Rasulullah Sallallahu 'Alayhi Wasallam with my son. Rasulullah Sallallahu 'Alayhi Wasallam asked me, 'Is this your son?' I replied: 'Yes, this is my son. You be a witness to it'. Rasulullah Sallallahu 'Alayhi Wasallam said: 'The revenge of his crime (jinaayah) is not on you, nor is the revenge of your crime (jinaayah) on him'. (This will be explained in the commentary). Abu Rimthah Radiyallahu 'Anhu says: 'At that time I noticed that a few hair of Rasulullah Sallallahu 'Alayhi Wasallam were red'" . Imaam Tirmidhi says: 'This hadith is the most correct and closest on the subject of using a dye'.

Commentary

It was the custom in pre-Islaamic times (jaahiliyyah) that a son was punished for the crimes of his father. On this basis Sayyidina Abu Rimthah Radiyallahu 'Anhu said this, so that if it would be necessary at any time, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam would be a witness that truly this was his son. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in refuting this custom of the jaahiliyyah said: "This is not the law of Islaam, that one person commits a crime and another gets punished for it". *(No laden soul can bear anothers load.—Surah Najm, 38).*

(45) Hadith Number 2

Abu Hurayrah Radiyallahu 'Anhu was asked: "Did Rasulullah Sallallahu 'Alayhi Wasallam use a dye?" (for his hair). He replied: "Yes".

(46) Hadith Number 3

Jah-dhamah Radiyallahu 'Anha, the wife of Bashir Kha-saasiyyah Radiyallahu 'Anhu says: "I saw Rasulullah Sallallahu 'Alayhi Wasallam

coming out of the house after he had taken a bath and was stroking (or combing) his hair. There were signs of hina on his mubaarak head".

(47) Hadith Number 4

Anas Radiyallahu 'Anhu says: "I saw that the hair of Rasulullah Sallallahu 'Alayhi Wasallam had been dyed".

Commentary

As has been explained there are different narrations on the dyeing of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. There is an apparent contradiction between this narration and the one mentioned in the first hadith of the previous chapter, where Sayyidina Anas Radiyallahu 'Anhu denies Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used a dye. We may take both narrations to be correct, as they could have been narrated at an earlier and a later period.

باب ما جاء فى كحل رسول الله صلى الله عليه وسلم

٤٨ – (١) حدثنا محمد بن حميد الرازى ، حدثنا أبو داؤد الطيالسى عن عَبَّاد بن منصور عن عكرمة عن ابن عباس رضى الله عنهما أنَّ النَّبى صلى الله عليه وسلم قال: اكتحلوا بالْإِثمد فإنَّه يجلوا البصر ، ويُنبت الشعر ، وزعم أنَّ النَّبى صلى الله عليه وسلم كانت له مُكحلةٌ يكتحل منها كلَّ ليلة ثلٰثةً فى هذه وثلٰثةً فى هذه ،

٤٩ – (٢) حدثنا عبد الله بن الصباح الهاشمى البصرى ، حدثنا عبد الله بن موسى ، حدثنا إسرائيل بن يونس عن عبَّاد بن منصور ح وحدثنا علي بن حُجر ، حدثنا يزيد بن هارون ، حدثنا عبَّاد بن منصور عن عكرمة عن ابن عباس قال: كان النَّبى صلى الله عليه وسلم يكتحل قبل أن ينام بلاْثمد ثلاثًا فى كلِّ عين ، وقال يزيد بن هارون فى حديثه: أنَّ النَّبى صلى الله عليه وسلم كانت له مُكحلةٌ يكتحل منها عند النوم ثلاثًا فى كلِّ عينٍ ،

٥٠ – (٣) حدثنا أحمد بن مَنيع ، حدثنا محمد بن يزيد عن محمد بن إسحٰق عن محمد بن المنكدر عن جابر هو ابن عبد الله قال: قال رسول الله صلى الله عليه وسلم عليكم بالْاثمد عند النَّوم فإنَّه يجلوا البصر ويُنبت الشعر ،

٥١ – (٤) حدثنا قتيبة بن سعيد قال: حدثنا بشر بن المفضل عن عبد الله بن عثمان بن خُثيم عن سعيد بن جُبير عن ابن عباس رضى الله عنهما قال: قال رسول الله صلى الله عليه وسلم إنَّ خير أكحالكم الأثمد يجلوا البصر ويُنبت الشعر ،

٥٢ – (٥) حدثنا إبراهيم بن المستمر البصرى ، حدثنا أبو عاصم عن عثمان بن عبد الملك عن سالم عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: عليكم بالأثمد فإنَّه يجلوا البصر ويُنبت الشعر ،

Chapter on the kuhl of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

To apply kuhl (surmah, antimony, collyrium) in the eyes is mustahab. One should use kuhl with the intention of ajr (thawaab, reward). It benefits the eye and one receives ajr for following the sunnah also. Imaam Tirmidhi mentions five ahaadith in this chapter.

(48) Hadith Number 1

Ibn 'Abbaas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'Use kuhl made of ithmid on the eye; it brightens the eyesight and strengthens and increases the growth of the eye lashes'. (Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu also used to say) 'Rasulullah Sallallahu 'Alayhi Wasallam had a small container for keeping kuhl, from which he applied kuhl in each eye three times every night'".

Commentary

Ithmid is a special type of kuhl which is reddish black in colour. It is obtained in the Eastern countries. Some of the learned say it is the Isfahaani kuhl, and others say it is the Totiya. Some 'ulama say, it means those who have good eyesight and it should be used by those with whose eyesight it agrees, otherwise a sick person's eyes will pain more by its use. It is more beneficial to apply kuhl at the time of sleeping as it will remain longer in the eyes, and will penetrate more into the pores. There are different narrations on the number of times it should be applied in each eye. In a few it is stated that it should be applied three times in each eye, as mentioned above. In other narrations it is stated that it should be put three times in the right eye and two times in the left eye. It is supposed that the variations are because of the different times of the narrations. At a certain time, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam applied it in one manner and at another time in the other manner. Haafiz Ibn Hajar, Mulla 'Ali Qaari and other 'ulama have preferred the first method (as given in the hadith under discussion). The first method has been narrated many times from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, as will be seen in the narrations that follow.

(49) Hadith Number 2

Ibn 'Abbaas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam applied kuhl of ithmid three times in each eye before sleeping". In a narration also from Ibn 'Abbaas Radiyallahu 'Anhu, it is reported: "Rasulullah Sallallahu 'Alayhi Wasallam had a small container for keeping kuhl, from which he applied in each eye kuhl three times before sleeping".

(50) Hadith Number 3

Jaabir bin 'Abdullah Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'Use the kuhl made from ithmid for the eyes. It brightens the vision and strengthens the growth of the eye lashes'".

(51) Hadith Number 4

Ibn 'Abbaas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam has said: 'The best from among all the kuhl used by you is the one made from ithmid. It brightens the eyesight and strengthens the growth of the eye lashes'".

Commentary

One of the narrators in the chain of this hadith is Bishr bin Mufaddal RA. The 'ulama wrote that he performed four hundred rak'ahs nafl daily, and it was his permanent practice to fast every alternate day.

(52) Hadith Number 5

'Abdullah bin 'Umar Radiyallahu 'Anhu related the same hadith from Rasulullah Sallallahu 'Alayhi Wasallam that: "Verily use the kuhl made from ithmid. It brightens the vision and strengthens the growth of the eye lashes".

Commentary

In all the above narrations the use of kuhl made from ithmid has been stressed. Only those eyes are meant, that agree with the use of it, otherwise, because of certain eye conditions kuhl does not agree with some people, as was mentioned previously. The 'ulama have written that due to these commands and practices it is sunnah to use kuhl, and it is better to use the one made from ithmid. If one uses kuhl made from any other substance it will be regarded as sunnah, but the virtue is obtained by using kuhl made of ithmid.

باب ما جاء فى لباس رسول الله صلى الله عليه وسلم

٥٣ – (١) حدثنا محمد بن حميد الرازى ، حدثنا الفضل بن موسى وأبو تميلة وزيد بن حباب عن عبد المؤمن ابن خالد عن عبد الله بن بريدة عن ام سلمة قالت: كان أحبُّ الثياب إلى رسول الله صلى الله عليه وسلم القميص ،

٥٤ – (٢) حدثنا علي بن حُجر ، حدثنا الفضل بن موسى عن عبد المؤمن بن خالد عن عبد الله بن بريدة عن امّ سلمة قالت: كان أحبَّ الثياب إلى رسول الله صلى الله عليه وسلم القميص ،

٥٥ – (٣) حدثنا زياد بن أيوب البغدادى ، حدثنا أبو تميلة عن عبد المؤمن بن خالد عن عبد الله بن بريدة عن أُمّه عن امّ سلمة قالت: كان أحبُّ الثيـــاب إلى رسول الله صلى الله عليه وسلم يلبَسُهُ القميص ،
قال أبو عيسى: هكذا قال زياد بن أيوب فى حديثه عن عبد الله بن بريدة عن امّه عن امّ سلمة ، وهكذا روى غير واحد عن أبى تميلة مثل رواية زياد بن أيوب وأبو تميلة يزيد فى هذا الحديث عن امّه وهو أصحُّ ،

٥٦ - (٤) حدثنا عبد الله بن محمد بن الحجاج ، حدثنا معاذ بن هشام ، حدثنى أبى عن بُدَيل العقيلى عن شهر بن حوشب عن أسماء بنت يزيد قالت: كان كُمُّ قميصِ رسول الله صلى الله عليه وسلم إلى الرسغ ،

٥٧ - (٥) حدثنا أبو عمَّار الحسين بن حريث ، حدثنا أبو نعيم ، حدثنا زهير عن عروة بن عبد الله بن قشير عن معاوية بن قرة عن أبيه قال: أتيت رسول الله صلى الله عليه وسلم فى رهط من مُزينة لنبايعَهُ ، وإنَّ قميصه لمُطلَق أو قال زِرُّ قميصه مطلق ، قال فأدخلتُ يدى فى جيب قميصه فمسست الخاتم ،

٥٨ - (٦) حدثنا عبد بن حميد ، حدثنا محمد بن الفضل ، حدثنا حمَّاد بن سلمة عن حبيب بن الشهيد عن الحسن عن أنس بن مالك: أنَّ النَّبى صلى الله عليه وسلم خرج وهو يتكىء على اسامة بن زيد ، عليه ثوب قِطرِيٌّ قد تَوَشَّح به فصلى بهم ،
وقال عبد بن حميد قال محمد بن الفضل سألنى يحيى بن معين عن هذا الحديث أوَّل ما جلس إلىَّ ، فقلت حدثنا حمَّاد بن سَلَمة ، فقال لو كان من كتابك ، فقمت لأخرج كتابى فقبض على ثوبى ، ثمَّ قال أمِلَّه علىَّ فإنى أخاف أن لا ألقاك ، قال فأمليته عليه ، ثمَّ أخرجت كتابى فقرأت عليه ،

٥٩ - (٧) حدثنا سويد بن نصر ، حدثنا عبد الله بن المبارك عن سعيد بن إياس الجُرَيرى عن أبى نضرة عن أبى سعيد الخدرى قال: كان رسول الله صلى الله عليه وسلم إذا استجَدَّ ثوبًا سمَّاه بإسمه عِمامةً أو قميصًا أو ردآء ، ثمَّ يقول: «اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ ، اَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ ، وَاَعُوْذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ» ،
حدثنا هشام بن يونس الكوفى ، حدثنا القاسم بن مالك المزنى عن الجريرى عن أبى نضرة عن أبى سعيد الخدرى عن النَّبى صلى الله عليه وسلم نحوه ،

٦٠ - (٨) حدثنا محمد بن بشار ، حدثنا معاذ بن هشام ، حدثنى أبى عن قتادة عن أنس بن مالك قال: كان أحبُّ الثياب إلى رسول الله صلى الله عليه وسلم يلبَسُه الحِبْرَةَ ،

٦١ - (٩) حدثنا محمود بن غيلان ، حدثنا عبد الرزاق ، حدثنا سفيان عن عون بن أبى جحيفة عن أبيه قال: رأيت النَّبى صلى الله عليه وسلم وعليه حُلَّةٌ حمراء كأنى أنظر إلى بَرِيقِ ساقيه ،
قال سفيان: أراها حِبْرَةً ،

٦٢ - (١٠) حدثنا علي بن خشرم ، حدثنا عيسى بن يونس عن إسرائيل عن أبى إسحٰق عن البراء بن عازب قال: ما رأيت أحدًا من

الناس أحسن فى حُلّة حمراء من رسول الله ﷺ ، إن كانت جُمَّته لتضرب قريبا من منكبيه ،

٦٣ – (١١) حدثنا محمد بن بشار ، حدثنا عبد الرحمٰن بن مهدى ، حدثنا عبيد الله بن إياد عن أبيه عن أبى رِمثة قال: رأيت النّبى صلى الله عليه وسلم وعليه بُردان أخضران ،

٦٤ – (١٢) حدثنا عبد بن حميد ، حدثنا عفّان بن مسلم قال: حدثنا عبد الله بن حسّان العنبرى عن جدتيه دُحيبه وعُليبه عن قَيله بنت مخرمة قالت: رأيت النّبى صلى الله عليه وسلم وعليه أسْمَالُ مُلَيَّتَيْنِ كانتا بزعفرانٍ وقد نفضَتْه ، وفى الحديث قصّة طويلة ،

٦٥ – (١٣) حدثنا قتيبة بن سعيد ، حدثنا بشر بن المفضل عن عبد الله بن عثمان ابن خثيم عن سعيد بن جبير عن ابن عباس رضى الله عنهما قال: قال رسول الله صلى الله عليه وسلم عليكم بالبياض من الثياب ليلبَسهَا أحياؤكم وكفِّنوا فيها موتاكم ، فإنّها من خيار ثيابكم

٦٦ – (١٤) حدثنا محمد بن بشار ، حدثنا عبد الرحمٰن بن مهدى ، حدثنا سفيان عن حبيب بن أبى ثابت عن ميمون بن أبى شبيب عن سمرة بن جندب قال: قال رسول الله صلى الله عليه وسلم: ألبسوا البياض فإنّها أطهر وأطيب ، وكفِّنوا فيها موتاكم ،

٦٧ – (١٥) حدثنا أحمد بن منيع ، حدثنا يحيى بن زكريا بن أبى زائدة ، حدثنا أبى عن مصعب بن شيبة عن صفيَّة بنت شيبة عن عائشة قالت: خرج رسول الله صلى الله عليه وسلم ذات غداة وعليه مِرْطٌ من شَعَر أسوَد ،

٦٨ – (١٦) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا يونس بن أبى إسحٰق عن أبيه عن الشعبى عن عروة بن المغيرة بن شعبة عن أبيه: أنَّ النّبى صلى الله عليه وسلم لبس جُبَّةً رُومِيةً ضيِّقةَ الكُمين ،

Chapter on the dressing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The author has mentioned sixteen ahaadith in this chapter. The 'ulama say the dressing of a person is either waajib, mustahab, haraam, makruh or mubaah (permissible). A person should, when dressing, diligently follow the mandub (preferred) mode, and abstain from the makruh mode of dressing. It is waajib to dress in a manner where the satr is covered at all times. The mandub manner is that which the shari'ah has preferred and induced us to wear, like the wearing of one's best clothing on the two 'Eids, and the wearing of white on Fridays. Makruh is that clothing which the shari'ah has discouraged us from wearing. For example, a rich person should not always wear torn and tattered clothes. Haraam clothing is that which the shari'ah has prohibited us from wearing. For example, (it is haraam) for a man to wear silken clothing without a valid shar'ee reason.

(53 & 54) Hadith Number 1 and 2

Ummul Mu-mineen, Ummi Salamah Radiyallahu 'Anha relates: "Of all the clothing, Rasulullah Sallallahu 'Alayhi Wasallam preferred wearing the qamis (thowb, kurtah) the most".

Commentary

The 'ulama have written different reasons for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam preferring to wear a qamis (thowb, kurtah). Some say it is because it covers the body well and covers it better than a lungi etc. Some say because it is 'qumait' and besides it is less of a burden on the body, whereas a sheet has to be straightened every now and then. Some are of the opinion that it does not create pride in a person, as other clothing does. According to this humble servant the reason is because it covers the satr well, and at the same time it is neat, whereas in some clothing there is less beauty, like the lungi, or it does not cover the satr well, like the top sheet. The eighth hadith in this chapter seems contrary to this hadith. It shall be compared and reconciled there.

(55) Hadith Number 3

It has been reported from Ummi Salamah Radiyallahu 'Anha: "Rasulullah Sallallahu 'Alayhi Wasallam preferred wearing, from among all clothing, the qamis (thowb)".

Commentary

Mulla 'Ali Qaari relates from Dimyaati that the qamis of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was made of cotton and was not very long, nor were the sleeves long. Bayjuri has written that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had only one qamis. It is reported from Sayyiditina 'Aayeshah Radiyallahu 'Anha that: "Rasulullah Sallallahu 'Alayhi Wasallam did not leave any of the morning food for the evening, nor any of the evening food for the morning. He possessed only one each, of a lungi, qamis, sheet (body wrap), shoes or any other clothing. He did not have a pair of any of these".

Munaawi relates from Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu that, 'The qamis (thowb, kurtah) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was not very long, nor were its sleeves long'. In another hadith of Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu it is stated that the qamis of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was above the ankles. 'Allaamah Shaami says: 'It should reach halfway down the calf'.

(56) Hadith Number 4

Asmaa bint Yazeed Radiyallahu 'Anha says: "The sleeve of Rasulullah Sallallahu 'Alayhi Wasallam's qamis reached to the wrists".

Commentary

This narration apparently contradicts the one where it has been stated that the sleeves of the qamis of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam were a bit longer than the wrist. The 'ulama have summed up the difference in several ways. Firstly, that at different times it had different lengths. Secondly, that when the sleeves were creased they were above the wrists, and when they were smooth and straight they were over the wrists. Some are of the opinion that both are taken on estimation. In this case there is no difficulty. Maulana Khalil Ahmad Saahib has written in the 'Badhlul Majhud' that where it is mentioned till the wrists, it is taken to be the best and desirable. Where the sleeves are stated to be longer, it is considered permissible. 'Allaamah Jazari states that it is sunnah that the length of the qamis (kurtah) sleeves reach till the wrists, and that of a jubbah be a bit longer, but in no case should it be longer than the fingers.

(57) Hadith Number 5

Qurrah bin Iyaas Radiyallahu 'Anhu relates: "I came with a group from the tribe of Muzeenah to make bay'ah (pay allegiance) to Rasulullah Sallallahu 'Alayhi Wasallam. The button loop of Rasulullah Sallallahu 'Alayhi Wasallam's qamis was open. I put my hand in the collar of Rasulullah Sallallahu 'Alayhi Wasallam's qamis to touch the Seal of Prophethood (To gain barakah)".

Commentary

When he visited Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam he found the collar of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's qamis open. It is characteristic of one who loves, that every act of his beloved sinks into his heart. Sayyidina 'Urwah Radiyallahu 'Anhu, who is a narrator of this says: "I have never seen Mu'aawiyah (bin Qurrah—Radiyallahu 'Anhu) and his son button up their collars. Be it summer or winter, their collars were always open". Their love for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has given us a glimpse of each and every act and deed of the beloved Rasul of Allah, Sallallahu 'Alayhi Wasallam. 'Jazahumullahu 'anna wa-'an saa-iril ummati ahsanal jazaa'.

(58) Hadith Number 6

Anas bin Maalik Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam came out of his house with the assistance of Usaamah bin Zayd. At that time he was wrapped in a Yamaani printed sheet. Rasulullah Sallallahu 'Alayhi Wasallam came and led the Sahaabah in prayer".

Commentary

'Daar Qutni' has stated that this incident took place when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was ill. For this reason he was assisted by Sayyidina Usaamah bin Zayd Radiyallahu 'Anhu. It is possible that it was the time of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's illness before his death. This hadith will also be mentioned in the chapter on 'Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam leaning on something'. Imaam Tirmidhi has written a surprising incident on the sanad (chain of narrators) of this hadith, from which we can gauge the intense love of the muhadditheen for the hadith, and their detachment from this unstable and materialistic world. Muhammad bin Al-Fadl says: "Yahya bin Mu'een (who is a great imaam and scholar of hadith—some 'ulama have said that he has written ten lakh -100,000- ahaadith with his own hands) asked me as soon as I sat down (when visiting him), about this hadith. I started reciting it to him. He said: 'I desire you to read it out from your kitaab so that it may be more satisfying'" Muhammad bin Al-Fadl says: 'I stood up to go inside and fetch the kitaab. He caught me by my qamis and said: "First dictate it to me from memory, so that I may write it down. There is no surety of life and death. It is possible I may meet you or I may not meet you again. You may repeat it from the kitaab later'. Muhammad bin Al-Fadl says: 'I recited it to him from memory, then brought the kitaab and read it out again from the kitaab'. Allahu Akbar! He did not have that little assurance that either of them would live till he went inside to get a kitaab and return. His love for the hadith was such that he did not even like to wait till the kitaab was brought from inside the room.

(59) Hadith Number 7

Abu Sa'eed Khudari Radiyallahu 'Anhu says: "When Rasulullah Sallallahu 'Alayhi Wasallam put on a new garment, he would in happiness mention that garment's name. For example, 'Allah Ta'aala gave me this qamis (thowb, kurtah), 'amaamah (turban) sheet, etc." Then recited this du'aa:

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ ، اَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ ، وَاَعُوْذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

'Allahumma lakal hamdu kama kasauw-tanihi, as-aluka khayrahu wa-khayra ma-sanu'a lahu wa-a'u-dhu bika min sharrihi wa-sharri ma-sanu'a lahu'.

> Translation: 'Oh Allah, all praise and thanks to You for clothing me with this (garment). I ask You for the good of it and the good of what it was made for, and I ask Your protection from the evil of it and the evil of what it was made for'.

Commentary

The goodness and badness of a garment is evident and 'for the good and bad for which it was made' means for summer and winter, elegance etc. For whatever reason it is worn, the goodness in it is that it may be used to obtain Allah's pleasure, like performing 'ibaadah (devotion) with it. To use it for a bad cause would be in disobeying Allah or to create pride, arrogance etc.

(60) Hadith Number 8

Anas bin Maalik Radiyallahu 'Anhu says: "The sheet (body wrap) most liked by Rasulullah Sallallahu 'Alayhi Wasallam was the Yamaani printed sheet".

Commentary

This seems to contradict the hadith mentioned at the beginning of the chapter where it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam preferred wearing the qamis (kurtah) the most. The 'ulama have given many explanations for this. The simplest explanation is that there is no difference. He liked the qamis very much and the sheet too. It could also be said that among ordinary clothing that are worn, he liked the qamis the most, and from the ones that are used for outer covering, he liked the sheet the most. It has also been stated that for purposes of evidence this is a much stronger hadith. Some 'ulama have taken the first hadith for the different types of clothing, among which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam liked the qamis most, and this hadith for the coloured clothing, from which he liked the coloured printed sheet the most. Some say the sheet was of a green

colour. The object is that, among the colours, green was liked the most, as it is the colour of the clothing in Jannah (paradise).

(61) Hadith Number 9

Abu Juhayfah Radiyallahu 'Anhu says: "I saw Rasulullah Sallallahu 'Alayhi Wasallam wearing a pair of red (coloured) clothing. The lustre of the feet of Rasulullah Sallallahu 'Alayhi Wasallam is still before me". Sufyaan Radiyallahu 'Anhu who is a narrator of this hadith says: "According to my understanding the pair (of clothing) was printed red"

Commentary

This incident took place at the time of Hajjatul-Widaa, as is stated in the Bukhaari and other kitaabs of hadith. Sayyidina Sufyaan Radiyallahu 'Anhu's reason for saying that this was a red printed pair is that it has been prohibited to wear red coloured clothing (for men). There is a difference of opinion among the 'ulama. The Hanafis also state a number of opinions. This has been discussed in the first chapter. Before choosing red-coloured clothing an 'aalim should be consulted. Maulana Gangohi has mentioned a few times in his fataawa (religious rulings) that it is permissible for a man to wear red patterned garment's. From the point of taqwaa (piety) it is better for a man not to wear red coloured garments, since there is a difference of opinion among the learned 'ulama.

(62) Hadith Number 10

Baraa bin 'Aazib Radiyallahu 'Anhu says: "I have never seen anybody more handsome in red clothing than Rasulullah Sallallahu 'Alayhi Wasallam. At that time, the hair of Rasulullah Sallallahu 'Alayhi Wasallam reached his shoulders

Commentary

This hadith has been mentioned in the first chapter. It is repeated here because of the red-coloured clothing.

(63) Hadith Number 11

Abu Rimthah Taymi Radiyallahu 'Anhu says: "I saw Rasulullah Sallallahu 'Alayhi Wasallam covering himself in two green coloured sheets".

Commentary

This hadith has been quoted twice. It is repeated here briefly.

(64) Hadith Number 12

Qaylah bint Makhramah Radiyallahu 'Anha says: "I saw Rasulullah Sallallahu 'Alayhi Wasallam in such a state that he was wearing two old lungis (sarong, waist wrap) that had been dyed a saffron colour but there was no sign of saffron left on it". There is a lengthy story in this hadith also.

Commentary

It is prohibited in the hadith to use clothing dyed with saffron. For this reason it has been pointed out in the above hadith that the colour of the saffron had faded, so that there remains no contradictions in the ahaadith. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore the two old sheets as a sign of humility. The sufis have for this reason chosen a rugged way of life. This leads one towards humility and keeps one away from pride and arrogance. It should also be borne in mind that if (the wearing of such clothing) does not have this effect then this manner is not preferred. It will cause more harm than good as we see it happening in these times. Many a time this way is adopted to show that one has reached the stage of perfection whilst the tongue is asking (begging).

An incident of Abul-Hasan Shaa-dhali—who is from among the great sufis—is famous. Once he was wearing smart clothing. Some raggedly dressed person objected. He replied: 'My dressing in this manner shows praise and gratefulness to Allah, whereas this state of yours shows a state of asking (begging). You in your present state are begging from people'. In short, it is better not to wear showy clothing but only with the intention of humbleness, and on condition that it does not lead one towards some other harm. On the other hand, if it is worn for some religious benefits or to please a confidant who has given it as a present, then in this case to wear elegant clothing will also be mandub (desirable) and better. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam once purchased a set of clothing in exchange for twenty seven camels and wore that clothing. The mashaa-ikh of tasawwuf always wore simple clothing for this reason. The mashaa-ikh of the Naqshabandiyyah and Shaa-dhaliyyah Orders usually wear elegant type of clothing. It has been given preference because it saves one from the appearance of a beggar. Imaam Abul-Hasan Shaa-dhali has said: 'It is important that one should keep away from the deceit of the heart from both angles. The gaining of fame by dressing shabbily, to show off by being humble, and to show pride by wearing smart elegant clothing, all are dangerous to our spiritual upliftment.

There is lengthy story in this hadith that is not relevant to the

dressing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Therefore Imaam Tirmidhi omitted it here with the object of shortening the hadith. The story probably covers two sheets. The commentators have also omitted it for the same reason. In it are mentioned incidents of the early period and experiences of Sayyiditina Qaylah Radiyallahu 'Anha after her acceptance of Islaam. In a few famous narrations it is also mentioned that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was sitting with his old clothing in a humble manner. He had a branch (fan) of a palm in his mubaarak hands. A person entered his noble assembly. He saw Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in this state of humbleness and due to the awe-inspiring appearance of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, began shivering. Upon seeing this person in this state, or being made aware of it, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said to him: "Keep calm". As soon as Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said this he became calm, and all the signs of fear vanished. In some ahaadith we gather that this incident relates to Sayyiditina Qaylah Radiyallahu 'Anha herself. Imaam Tirmidhi has therefore mentioned this briefly in the chapter on the sitting of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The incident is attributed to Sayyiditina Qaylah Radiyallahu 'Anha and will be mentioned in the chapter on the sitting of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

(65) Hadith Number 13

Ibn 'Abbaas Radiyallahu 'Anhu says that Rasulullah Sallallahu 'Alayhi Wasallam used to say: "Choose white clothing, as it is the best clothing. White clothing should be worn whilst living, and the dead should be buried in white".

Commentary

In this hadith it is not stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore white clothing. Its mention in the 'Shamaa-il Tirmidhi' is therefore implicit. It can be explained that when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam encouraged the wearing of white clothing, then he must have worn it himself. It is clearly stated in the Bukhaari that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore white clothing.

(66) Hadith Number 14

Samurah bin Jundub Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'Wear white clothing because it is more taahir (paak) and clean, and also clothe your dead in it'".

Commentary

By 'It is more taahir (paak) and clean' is meant that if a small stain appears, it will show clearly, whereas in coloured clothing it does not show easily.

(67) Hadith Number 15

Ummul Mu-mineen, 'Aayeshah Radiyallahu 'Anha reports: "Rasulullah Sallallahu 'Alayhi Wasallam once left the house in the morning, wearing a sheet made of black hair".

(68) Hadith Number 16

Mughirah bin Shu'bah Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam wore a Rumi Jubbah which had narrow sleeves".

Commentary

This incident was at the time of Ghazwah Tabuk. The 'ulama have interpreted from this hadith that a thing made by non-believers is not najis (na-paak) till we can outwardly find a sign of this. Upto that time there were no Muslims in Rome, and Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore the clothing made by them.

باب ما جاء فى خُفِّ رسول الله صلى الله عليه وسلم

٦٩ – (١) حدثنا هنَّاد بن السَّرِيِّ ، حدثنا وكيع عن دَلْهم بن صالح عن حُجير بن عبد الله عن ابن بريدة عن أبيه: أنَّ النجَّاشي أهدى للنَّبى صلى الله عليه وسلم خُفين أسودين ساذَجَين ، فلبسهما ثم توضأ ومسح عليهما ،

٧٠ – (٢) حدثنا قتيبة بن سعيد ، حدثنا يحيى بن زكريا بن أبى زائدة عن الحسن بن عياش عن أبى إسحٰق عن الشعبى قال: قال المغيرة بن شعبة: أهدى دِحْيَةُ للنَّبى صلى الله عليه وسلم خفَّين فلبسهما ، وقال إسرائيل عن جابر عن عامر وجُبَّةً فلبسهما حتى تخرقا لا يدرى النَّبى صلى الله عليه وسلم أذَكِيٌّ هما أم لا ،
قال أبو عيسى: وأبو إسحاق هذا هو أبو إسحٰق الشيبانى وإسمه سليمان ،

Chapter on the khuff (leather socks) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used different types of khuffs (leather socks). The etiquette of wearing a khuff is that the right one should be put on first. Before wearing the khuff the inside should be cleaned (dusted) out. The reason being that in the 'Mu'jizaat'

(miracles), Tabaraani has written a narration on the khuff in which Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu relates that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam once while in the jungle, had on one of his khuffs and as he began to put on the second one, a crow came and took away that khuff, flew in the sky and dropped it. A snake had entered that khuff. When the khuff fell, the snake got injured and came out. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam thanked Allah and made it an etiquette of the khuff, that the inside be cleaned out before putting them on. Imaam Tirmidhi quotes two hadith in this chapter.

(69) Hadith Number 1

Buraydah Radiyallahu 'Anhu says: "Najaashi sent two simple black coloured khuffs as a gift to Rasulullah Sallallahu 'Alayhi Wasallam. He wore these and made mas-h over them after performing wudu".

Commentary

Najaashi was the title of the kings of Abyssinia, like Sharif was the title of the rulers of Makkah. The name of this Najaashi was As-hamah, who later became a Muslim. The 'ulama have deduced from this hadith that it is permissible to accept a gift from a non-believer. Najaashi had not yet accepted Islaam at the time of sending the gift. The 'ulama have therefore summed up these in different ways.

(70) Hadith Number 2

Sayyidina Mughirah bin Shu'bah Radiyallahu 'Anhu relates: "Dihyah Kalbi sent to Rasulullah Sallallahu 'Alayhi Wasallam as a gift two khuffs. In another narration it is stated that with the khuffs a jubbah (long coat) was also sent. Rasulullah Sallallahu 'Alayhi Wasallam did not inquire if the skin was from slaughtered animals or not".

Commentary

The last sentence of this hadith strengthens the madh-hab of the Hanafis that it is permissible to use a tanned skin of an animal whether it is slaughtered according to the shari'ah or not. Some of the 'ulama differ on this question. It has been discussed in the books of fiqh (jurisprudence).

باب ما جاء فى نعل رسول الله صلى الله عليه وسلم

٧١ -(١) حدثنا محمد بن بشار ، حدثنا أبو داؤد الطيالسى ، حدثنا همَّام عن قتادة قال: قلت لأنس بن مالك كيف كان نعل رسول الله صلى الله عليه وسلم؟ ، قال: لهما قِبَالانِ ،

٧٢ -(٢) حدثنا أبو كريب محمد بن العلاء ، حدثنا وكيع عن سفيان عن خالد الحذاء عن عبد الله بن الحارث عن ابن عباس قال: كان لنعل رسول الله صلى الله عليه وسلم قِبَالان مَثنًى شِراكُهُما ،

٧٣ - (٣) حدثنا أحمد بن منيع ويعقوب بن إبراهيم ، حدثنا أبو أحمد الزبيرى ، حدثنا عيسى بن طهمان قال: أخرج إلينا أنس بن مالك نعلين جَرْدَاوَيْنِ لهما قبالان ، قال: فحدثنى ثابتٌ بعدُ عن أنس انهما كانتا نَعْلى النَّبى صلى الله عليه وسلم

٧٤ - (٤) حدثنا إسحٰق بن موسى الأنصارى ، قال حدثنا مَعْن ، قال حدثنا مالك ، حدثنا سعيد بن أبى سعيد المقبرى عن عُبيد بن جُرَيج أنه قال لابن عمر: رأيتك تلبس النِّعال السِّبْتِيَّة قال: إنِّى رأيت رسول الله صلى الله عليه وسلم يلبس النِّعال التى ليس فيها شعر ، ويتوضأ فيها فأنا احب أن ألبسها ،

٧٥ - (٥) حدثنا إسحٰق بن منصور ، حدثنا عبد الرزاق عن معمر عن ابن أبى ذئب عن صالح مولى التوأمة عن أبى هريرة قال: كان لنعل رسول الله صلى الله عليه وسلم قِبالانِ ،

٧٦ - (٦) حدثنا أحمد بن منيع ، حدثنا أبو أحمد ، حدثنا سفيان عن السُّدِّى ، قال حدثنى من سمع عمرو ابن حُريث يقول: رأيت رسول الله صلى الله عليه وسلم يُصلى فى نعلين مَخصُوفَتَينِ ،

٧٧ - (٧) حدثنا إسحٰق بن موسى الأنصارى ، حدثنا مَعْن ، حدثنا مالك عن أبى الزناد عن الأعرج عن أبى هريرة أنَّ رسول الله صلى الله عليه وسلم قال: لا يمشِيَنَّ أحدكم فى نعل واحدةٍ ، لِيَنعَلهُما جميعًا أو لِيُحفِهما جميعا ،

حدثنا قتيبة عن مالك عن أبى الزناد نحوه ،

٧٨ - (٨) حدثنا إسحٰق بن موسى ، حدثنا مَعن ، حدثنا مالك عن أبى الزبير عن جابر أنَّ النَّبى صلى الله عليه وسلم نهى أن يأكل - يعنى الرَّجُل بشماله أو يمشى فى نعل واحدة ،

٧٩ - (٩) حدثنا قتيبة عن مالك ح وحدثنا إسحٰق بن موسى ، حدثنا معن ، حدثنا مالك عن أبى الزناد عن الأعرج عن أبى هريرة: أنَّ النَّبى صلى الله عليه وسلم قال: إذا انتعل أحدكم فليبدأ باليمين ، وإذا نزع فليبدأ بالشمال ، فلتكن اليمنى أوَّلهُما تُنعَلُ وآخرهما تُنزع

٨٠ – (١٠) حدثنا أبو موسى محمد بن المثنى ، حدثنا محمد بن جعفر ، حدثنا شعبة ، حدثنا أشعث وهو ابن أبي الشعثاء عن أبيه عن مسروق عن عائشة رضى الله عنها قالت: كان رسول الله صلى الله عليه وسلم يحب التَّيَمن ما استطاع فى ترجُّله وتنعُّله وطَهُورِهِ ،

٨١ – (١١) حدثنا محمد بن مرْزوق أبو عبد الله ، حدثنا عبد الرحمن بن قيس أبو معاوية ، حدثنا هشام عن محمد عن أبى هريرة قال: كان لنعل رسول الله صلى الله عليه وسلم قِبالان وأبى بكر وعمر رضى الله عنهما ، وأوَّل من عقد عقدًا واحداً عثمان رضى الله عنه ،

Chapter on the shoes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

In this chapter the type of shoe that Rasulullah Sallallahu 'Alayhi Wasallam wore, his method of putting them on and taking them off and other matters have been discussed. Maulana Ashraf 'Ali Thaanwi Saahib has written in his kitaab 'Zaadus Sa'eed' a detailed treatise on the barakaat and virtues of the shoes of Rasulullah Sallallahu 'Alayhi Wasallam. Those interested in this should read that kitaab (which is

available in English). In short, it may be said that it has countless qualities. The 'ulama have experienced it many a time. One is blessed by seeing Rasulullah Sallallahu 'Alayhi Wasallam in one's dreams; one gains safety from oppressors and every heartfelt desire is attained. Every object is fulfilled by its tawassul (means, petition, request). The method of tawassul is also mentioned therein. Imaam Tirmidhi has written eleven ahaadith in this chapter.

(71) Hadith Number 1

Qataadah Radiyallahu 'Anhu reports that: "I asked Anas to describe the shoe of Rasulullah Sallallahu 'Alayhi Wasallam". He replied: 'Each shoe had two straps'".

Commentary

The shoes in 'Arabia were not of the type that are known here in India. They consisted of a leather sole with two straps on them.

(72) Hadith Number 2

Ibn 'Abbaas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam's shoe had two 'double straps'.

Commentary

It means that every strap was made of two strips of leather sewn together. In the chain of narrators of this hadith there is a narrator Khaalid Hadh-dhaa. Hadh-dhaa in 'Arabic means a shoemaker. The 'ulama write that this narrator was not a shoemaker, but had an acquaintance with those whose trade was shoemaking. Due to his acquaintance and friendship, he was also named (Khaalid) Hadh-dhaa, and became known by this name. One is surely influenced and develops the habits and manners of those with whom one keeps company.

(73) Hadith Number 3

'Eesa bin Tahmaan says that Anas Radiyallahu 'Anhu took out a pair of shoes and showed them to us. They did not have hair on them. Later Thaabit told me these were the shoes of Rasulullah Sallallahu 'Alayhi Wasallam.

Commentary

It was common in 'Arabia that the hair was not removed from the skin from which shoes were made. For this reason the narrator mentioned the hair.

(74) Hadith Number 4

'Ubayd bin Jurayj RA. asked Ibn 'Umar Radiyallahu 'Anhu the reason for not wearing shoes with hair on them. He replied: "I had seen Rasulullah Sallallahu 'Alayhi Wasallam wear and perform wudu with shoes that did not have hair on them. That is why I also like this type of shoes".

Commentary

The reason for asking this question is that at that time it was not a general practice to wear shoes without hair on them. Imaam Bukhaari quotes a detailed hadith in his kitaab, where Sayyidina 'Ubayd bin Jurayj RA. said to Sayyidina Ibn 'Umar Radiyallahu 'Anhu: "I see you observe a few things which the other Sahaabah do not observe?" Among other questions he asked the reason for wearing shoes with a smooth leather surface. Sayyidina Ibn 'Umar Radiyallahu 'Anhu made strong efforts to follow Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in every aspect. The others generally wore the common leather shoes with hair.

In the above hadith it is also stated that wudu was performed with these shoes. The reason being, at that time in 'Arabia, the shoes did not have an upper part. They were made of soles with two straps on them. It was therefore possible to perform wudu with this type of shoe where the feet could be washed without any inconvenience. For this reason, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sometimes, to show that it was permissible, did this. Some 'ulama say that this means that he wore his shoes immediately after performing wudu and did not wait for the feet to dry and, that the wudu does not become invalid by putting on the shoes immediately after wudu.

(75) Hadith Number 5

Abu Hurayrah Radiyallahu 'Anhu relates that the shoes of Rasulullah Sallallahu 'Alayhi Wasallam had two straps.

(76) Hadith Number 6

'Amr bin Hurayth Radiyallahu 'Anhu reports: "I saw Rasulullah Sallallahu 'Alayhi Wasallam perform salaah with such shoes that had another leather (sole) sewn onto them.

Commentary

It means that the sole was double. It had two layers of leather. It may also mean that because the shoe was tearing a patch was sewn onto it.

(77) Hadith Number 7

Abu Hurayrah Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'One should not wear only one shoe and walk. Both shoes should be worn or both shoes should be removed'".

Commentary

The reason for mentioning this hadith in the 'Shamaa-il' is that it was not the noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to wear one shoe only. If Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam prohibited others to do so, he would not practise this himself. Apparently the prohibition in this hadith is for doing so habitually. However, if a single shoe is worn for a little while because the other one is torn or because of some difficulty, then there is no harm. Arising from this hadith the 'ulama have added that, in the same manner only one khuff (leather sock) or one sleeve should not be worn. Both should be worn as is done commonly. One should keep away from cheap formalities, fashions and rudeness.

(78) Hadith Number 8

Jaabir Radiyallahu 'Anhu says that Rasulullah Sallallahu 'Alayhi Wasallam prohibited eating with the left hand, or the wearing of one shoe only.

Commentary

According to the majority of the 'ulama the fulfillment of these commands are meritorious, that means, not haraam. Some 'ulama of the zaahir have stated that it is prohibited to act contrary to this.

(79) Hadith Number 9

Abu Hurayrah Radiyallahu 'Anhu says that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "Whenever one amongst you puts on his shoes, he should begin with the right, and when he removes his shoes the left one should be removed first. The right should be first when putting on and last when removing the shoes".

Commentary

The shoe being an ornament for the feet, should be kept long on the feet, as has been mentioned earlier. In the same manner all those things, the wearing of which are ornaments, when wearing them, the right should be first, and when removing them, the left first, like the wearing of a qamis (kurtah), izaar, jubbah etc.

(80) Hadith Number 10

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam while combing his hair; when wearing his shoes; and while washing the limbs during wudu, as far as possible began with his right".

Commentary

This is not confined to the above three only, but covers all other acts as stated previously. The saying, 'As far as possible' means that for some unforeseen reason if he began from the left, then there is no harm.

(81) Hadith Number 11

Abu Hurayrah Radiyallahu 'Anhu says that the shoes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had two straps. In the same manner the shoes of Abubakr and 'Umar Radiyallahu 'Anhuma had two straps on them. 'Uthmaan Radiyallahu 'Anhu began the use of one strap.

Commentary

Sayyidina 'Uthmaan Radiyallahu 'Anhu may have adopted the use of one strap so that it may not be assumed that two straps are strictly necessary.

باب ما جاء فى ذكر خاتم رسول الله صلى الله عليه وسلم

٨٢ – (١) حدثنا قتيبة بن سعيد وغير واحد عن عبد الله بن وَهَب عن يونس عن ابن شهاب عن أنس بن مالك قال: كان خاتم النّبى صلى الله عليه وسلم من وَرِقٍ وكان فَصُّه حَبَشيًّا ،

٨٣ – (٢) حدثنا قتيبة ، حدثنا أبو عوانة عن أبى بِشر عن نافع عن ابن عمر: أنَّ النَّبى صلى الله عليه وسلم اتَّخذ خاتما من فضة ، فكان يختم بِهِ ولا يلبَسُه ،

قال أبو عيسى: أبو بشر اسمه جعفر بن أبى وحشي ،

٨٤ – (٣) حدثنا محمود بن غيلان ، قال حفص بن عمر بن عبيد هو الطنافسى ، حدثنا زهير أبو خيثمة عن حميد عن أنس بن مالك قال: كان خاتمُ رسول الله صلى الله عليه وسلم من فضةٍ ، فَصُّه منهُ ،

٨٥ – (٤) حدثنا إسحٰق بن منصور ، حدثنا معاذ بن هشام ، حدثنى أبى عن قتادة عن أنس بن مالك قال: لمَّا أراد رسول الله صلى الله عليه وسلم أن يكتب إلى العجم قيل له انَّ العجم لا يقبلون إلّا كتابا عليه خاتم ، فاصطنع خاتما فكأنى أنظر إلى بياضه فى كفِّه ،

٨٦ – حدثنا محمد بن يحيى ، حدثنا محمد بن عبد الله الأنصارى ، حدثنى أبى عن ثُمامة عن أنس بن مالك قال: كان نقش خاتم النّبى صلى الله عليه وسلم (مُحَمَّدٌ) سطر و (رَسُولٌ) سطر و (الله) سطر

٨٧ – (٦) حدثنا نصر بن علي الجهضمى أبو عمرو ، حدثنا نوح بن قيس عن خالد بن قيس عن قتادة عن أنس بن مالك: أنَّ النّبى صلى الله عليه وسلم كتب إلى كسرى وقيصر والنجّاشي ، فقيل له: إنهم لا يقبلون كتاباً إلّا بخاتم ، فصاغ رسول الله صلى الله عليه وسلم خاتماً ، حلقته فضّةٌ ونقش فيه محمدٌ رسول الله ،

٨٨ – (٧) حدثنا إسحاق بن منصور ، حدثنا سعيد بن عامر والحجاج بن منهال عن هَمام عن ابن جُريج عن الزهرى عن أنس: أنَّ النّبى صلى الله عليه وسلم كان إذا دخل الخلاء نزع خاتمه ،

٨٩ – (٨) حدثنا إسحٰق بن منصور ، حدثنا عبد الله بن نمير ، حدثنا عبيد الله بن عمر عن نافع عن ابن عمر قال: اتخذ رسول الله صلى الله عليه وسلم خاتما من ورق فكان فى يده ، ثمَّ كان فى يد أبى بكر ويد عمر ، ثمَّ كان فى يد عثمان رضى الله عنه حتى وقع فى بئر أريس ، نقشه محمدٌ رسولُ الله ،

Chapter on the mubaarak ring of Sayyidina Rasulullah Sallallahu 'Aalayhi Wasallam

Imaam Tirmidhi has mentioned eight ahaadith in this chapter

(82) Hadith Number 1

Anas bin Maalik Radiyallahu 'Anhu says that the ring of Rasulullah Sallallahu 'Alayhi Wasallam was made of silver and the gem stone was from Abyssinia.

Commentary

According to the majority of the 'ulama it is permissible to wear a ring made of silver. The Hanafis say it is not permissible to wear a ring made of bronze, iron, steel etc. In the early stages, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have a ring made, until it was known that the kings of Persia and other countries did not accept or take into consideration letters that had no seal (stamp) on them. He had begun sending letters to the kings inviting them to Islaam. A seal (stamp) was made in the sixth or seventh year hijri. The 'ulama give different opinions on the wearing of the ring. Some 'ulama say that it is makruh for any person besides the king and judge to wear a ring. The research of the Hanafi 'ulama (may Allah increase their number and accept their efforts) in this matter, according to the saying of 'Shaami' is, that it is sunnah for the kings, judges, trustees and those who need a seal. Besides them, it is permissible for others, but better not to use it. The reason is evident that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam only made one when it became necessary, before he began sending letters to the kings. This will be mentioned in hadith number six in this chapter. Abu Daawud and others have stated that besides the kings, others are prohibited from wearing a ring. Since it has been proven that many Sahaabah Radiyallahu 'Anhum wore a ring in the presence of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and in other ahaadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had permitted it, this prohibition will be taken as that which is contrary to a more meritorious and desired act.

(83) Hadith Number 2

Ibn 'Umar Radiyallahu 'Anhu says that Rasulullah Sallallahu 'Alayhi Wasallam had a ring made of silver. He used it as a seal (stamp) on letters etc., but did not wear it.

Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore a ring as has been stated in the ahaadith. The 'ulama give a few explanations to this hadith. Some have explained that it meant that he did not wear it continuously. Some are of the opinion that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam possessed two rings, one had the seal and was used to put a stamp on letters etc. and he did not wear this ring. The other ring was used for wearing. In the same manner, the 'ulama have given many other explanations. According to this humble servant the most accepted explanation is that he did not wear it always. It is reported in the hadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was once performing salaah, he was wearing a ring on the right hand. While performing salaah his eyes fell on the ring. After that he stopped wearing the ring. In the ahaadith a similar incident is mentioned regarding a printed cloth. While in salaah his sight fell on it. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam removed this cloth and wore another one. Since the ring was of importance it could not be discarded completely. Therefore he did not generally wear it. This is the nearest (most correct). It will be stated in the sixth hadith of the next chapter that the ring was mostly kept by Sayyidina Mu'ayqeeb Radiyallahu 'Anhu.

(84) Hadith Number 3

Anas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam had a ring made of silver and its (inlaid) gem was also of silver.

Commentary

This hadith seems to contradict the one where it is mentioned that an Abyssinian stone was inlaid. Those who are of the opinion that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had two rings, say that this hadith in context is similar to it being two rings. Bayhaqi and others also hold the same view, and according to him there is no complication. Those who are of the opinion that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had one ring, give the explanation, that by Habshi (Abyssinian) it is meant Habshi colour or Habshi style, or the

Shamaa-il Tirmidhi

maker of it was a Habshi. According to this humble servant the explanation that there was more than one ring seems correct, because from the hadith it has been proved that at different times Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had different rings. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had a ring made for himself. His servant gave him one as a present as is evident from different narrations stated in the book of 'Jam'ul Wasaa-il'.

(85) Hadith Number 4

Anas Radiyallahu 'Anhu relates: "When Rasulullah Sallallahu 'Alayhi Wasallam intended to write letters to the kings of 'Ajam, inviting them to Islaam, the people said that they did not accept letters without a seal (stamp) on them. Rasulullah Sallallahu 'Alayhi Wasallam therefore had a ring made, the whiteness of which is still before my eyes".

Commentary

The last sentence shows that he remembers this incident well. By whiteness the silver in the ring is referred to.

(86) Hadith Number 5

It is related from Anas Radiyallahu 'Anhu that the inscription engraved on the ring of Rasulullah Sallallahu 'Alayhi Wasallam was 'Muhammad Rasulullah', of which in the first line was engraved 'Muhammad', in the second line 'Rasul', and in the third line 'Allah'.

Commentary

Some 'ulama have written that 'Muhammad Rasulullah' was engraved in such a manner, that the word 'Allah' was engraved on the top. This stamp was round, and was read from the bottom. The muhaqqiqeen (research scholars) write that this is not proven from any hadith, but from the apparent words we find it was written thus:

Muhammad
Rasul
Allah

(87) Hadith Number 6

Anas Radiyallahu 'Anhu relates that: "Rasulullah Sallallahu 'Alayhi Wasallam made an intention to write letters to Kisra, Qaysar (Caesar) and Najaashi, inviting them to accept Islaam. The people said: '(O Rasulullah) those people do not accept letters without a stamp on it'. For this reason Rasulullah Sallallahu 'Alayhi Wasallam had a stamp made,

the ring (loop) of which was silver, and had 'Muhammad Rasulullah' engraved on it".

Commentary

Kisra is the title of the Persian kings. Qaysar (Caesar) that of the Romans and Najaashi that of the Abyssinian kings. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sent a letter to Kisra with Sayyidina 'Abdullah bin Hudhaa-fah Radiyallahu 'Anhu. Kisra tore the letter of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to pieces. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam heard this he said: 'May Allah tear his kingdom to pieces', and so did it happen. The letter to the king of the Romans was sent with Sayyidina Dihyah bin Khalifah Kalbi Radiyallahu 'Anhu. Although accepting the prophethood of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, he did not accept Islaam. The letter to Najaashi, the king of Abyssinia was sent with Sayyidina 'Amr bin Umayyah Damri Radiyallahu 'Anhu, as is mentioned in 'Mawaahib Ladunniyyah' and other kitaabs. This is not the Najaashi that has been mentioned previously, and for whom Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had performed janaazah salaah. This was another Najaashi. It is not known whether he had accepted Islaam or not, as Mulla 'Ali Qaari has written in his kitaab.

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wrote many letters which have been discussed in detail in the books of hadith and history. Special books have been written on this subject. In the above hadith, three letters are mentioned, of which a brief account seems appropriate here. One letter was written to Kisra, which is the title of the kings of Persia. The name of this Kisra was Aparvez, who was the grandson of Naw-sherwaan. The contents of the letter to him were as follows:

In the Name of Allah, the Most Beneficent
the Most Merciful

From Muhammad, Allah's Messenger, to the great ruler of Persia. Peace be upon the one who follows (accepts) righteousness and reposes a faith (imaan) in Allah and His Rasul, and bears witness that none is to be worshipped besides Allah, Who has no partners and that Muhammad is His servant and Messenger. I call you towards Allah, for I am Allah's true Messenger, who has been sent to the whole world to warn those whose hearts are alive (because they have a little understanding—a man without sense is like a dead person), and complete the proof of Allah (Allah's existence) to non-believers (so that they may not say on the day of qiyaamah that we did not know). Accept Islaam so that you may live in peace. If you reject then the sin of all the fire-worshippers will be upon you, for they will be led astray by following you.

Sayyidina 'Abdullah bin Hudhaa-fah Radiyallahu 'Anhu was given this letter and instructed to give it to a governor of Kisra who was living in Bahrain. The letter was to be sent to Kisra through him. It was then delivered to Kisra with the governor's assistance. Kisra had this letter read out to him whereafter he tore it to pieces and threw it away. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was informed of this he cursed Kisra. Later the son of Kisra, Sherwiyyah, killed him in a very brutal manner. This incident is written in the books of history.

The second letter mentioned in the hadith was sent to Qaysar, the king of the Romans. According to historians his name was Hiraql. This letter was sent with Sayyidina Dihyah Kalbi Radiyallahu 'Anhu. Although the Qaysar did not accept Islaam, he respected the letter and kept it safely. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam heard of this he said: 'Kisra tore his country to pieces, and Qaysar guarded his'. The contents of the letter were as follows:

In the Name of Allah, the Most Beneficent
the Most Merciful

From Muhammad, Allah's servant and Messenger, to Hiraql, the great (ruler) of the Romans.

Peace be upon the one that follows righteousness. After praise and salutations, I call you towards the Kalimah (Laa ilaha illlallah Muhamamdur Rasulullah) of Islaam. Accept Islaam that you may live in peace. Allah will grant you a double reward, (because the Ahlul-Kitaab will receive double reward if they accept Islaam, as is mentioned in the Qur-aan at the end of Surah Hadid), and if you reject then the sin of the tillers of the land (farmers) who are under you, will be upon you. Oh People of the Book, come towards the kalimah, that is the same between us and you, and that is tauheed (the oneness of Allah), that we shall not worship anyone besides Allah and shall not make any partner unto Him, and that we shall not make anyone from among ourselves a god besides Allah (like the monks and priests are made gods) and if they reject (Oh you Muslims) then say to them that bear witness that we are Muslims (we openly proclaim our religion and now you are responsible for yourselves). -Bukhaari, I'laamus Saa-i-leen. The portion from, 'Oh People of the Book, come towards . . .' to the end, is an aayah of the Qur-aan in Surah Aali 'Imraan.

When Sayyidina Dihyah Kalbi Radiyallahu 'Anhu delivered this letter and it was read before the Qaysar, his nephew who was present, became very angry, and began saying, give this letter to me. The uncle (Qaysar) asked: 'What will you do with it?' He replied: 'This letter is not worth reading, your name was not mentioned first in the letter, but that of his (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam). Instead of

emperor he addresses you as a ruler etc. etc'. The Qaysar replied: 'You are stupid. Do you want me to throw away such a letter from a person to whom the Great Jibra-eel ('Alayhis Salaam) comes. If he is a prophet then he should write like this'. Sayyidina Dihyah Radiyallahu 'Anhu was accommodated with great honour and respect. The Qaysar was on a tour there at that time. When he was returning he called all the ministers of his kingdom, and said to them that, "I wish to bring your attention to such a thing that is full of goodness and prosperity. And is a means to keep your country for long. Verily this person (i.e. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) is a prophet, follow him and pay allegiance to him". He delivered this long speech in a room where all the doors and windows were closed and locked. The ministers and others became so rash with anger that they caused a commotion and began jumping about violently, trying to run out. Since all the doors and windows were locked, this situation carried on for a while. The Qaysar calmed all those present and delivered another speech, and said: 'A person who has claimed prophethood has appeared. I was testing your reaction that how firm are you on your religion, and now I have gauged it'. As was normal all began prostrating before him. Thereafter he praised them and let them leave. In some narrations it is stated that he kissed the letter and put it on his head. He then covered it with silk and put it safely away. He sent for the pope and discussed this matter with him. The pope said: 'Verily this is the last of the Prophets, the good news of which has been mentioned in our Holy Books'. The Qaysar said: 'I also believe this, but there is one problem, if I become a Muslim these people will kill me, and I will lose my kingdom'. I'laamus Saa-i-leen.

The Qaysar was on a pilgrimage to Baytul Muqaddas when this letter reached him. A trading caravan from Makkah was also there at that time. To investigate this matter the Qaysar called the leader of the Makkan traders. Details of this event are mentioned in the Bukhaari. This incident took place at the time when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had signed a peace treaty for a few years with the Makkans at Hudaybiyyah. An agreement was drawn up that there would be no war between the Muslims and the Makkans. Abu Sufyaan, who had not yet accepted Islaam, said: 'I once went to Shaam (Syria) during this period of peace. At that time Hiraql received Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's letter inviting him to accept Islaam. Upon receiving this letter, which was delivered by Dihyah Kalbi, he asked the local people if there was anybody in the town who knew this person claiming prophethood. They said: 'Yes, there are some people who have recently arrived'. Thereupon we were asked to appear before the king. A few of

my companions and myself from the Quraysh went to the king. He made us all sit near him and then asked: 'Who of you is the nearest in relationship to the person that has claimed prophethood?' I replied that I was the most closely related. He asked me to come nearer to him motioning my companions to sit behind me, and said to them: 'I am going to ask him some questions. If he gives false information, inform me'. Abu Sufyaan had not yet accepted Islaam and was a staunch enemy of Rasulullah Sallallahu 'Alayhi Wasallam. He said: 'I swear that if I had not been afraid that the people would later say that I was a liar, and disgrace me, then I would have surely given false information, but fear of disgrace made me speak the truth'.

He then began asking me through his interpreter the following questions:

Q. The person who has claimed prophethood, how is he regarded amongst you according to his family lineage?
A. He hails from a great family and is of a noble lineage amongst us.
Q. Was anyone amongst his ancestors a king?
A. There was none.
Q. Before claiming prophethood, was he ever accused of falsehood?
A. Never.
Q. Those who follow him, are they from the elite, or are they from the ordinary people?
A. From the ordinary people.
Q. Are his followers increasing or decreasing?
A. They are increasing.
Q. Those who adopt his religion, does anyone among them become frustrated and turn away.
A. No.
Q. Did you go to war with him?
A. Yes.
Q. What were the results of the war?
A. Sometimes they were victorious, at other times we were victorious.
Q. Does he ever break his promises?
A. No. These days we have an agreement between us. We do not know if he will fulfil it or not. Abu Sufyaan said: 'I did not have a chance to say anything from my own side besides this sentence'.
Q. Did anyone claim prophethood before him?
A. No.

In some narrations it stated that Hiraql asked Abu Sufyaan: 'Why do you fear that he will dishonour the treaty?' Abu Sufyaan replied: 'My people have helped our allies against their allies'. Hiraql said: 'You have been dishonest'. Thereafter Hiraql continued the conversation

and said: 'I asked you about his lineage. You replied that he was of a noble lineage. The prophets are from the noble families of their people. I asked if any of his ancestors were kings? You said: 'No'. I thought that he wanted to regain the control of kingship. I asked if his followers were from the high class or common and weak people. All those who followed the earlier prophets, were from among such people (The high class felt it a shame to follow others). I asked if he was ever accused of falsehood before he claimed prophethood. You denied it. I thought that by lying to people he would begin to lie about Allah (Na'udhu billah). (The person who does not lie to people, how can he lie about Allah). I asked if anyone accepted his message and thereafter became disillusioned and turned away from it (became a murtad—apostate -). You replied in the negative. This is a peculiarity of imaan, that the love and happiness of it enters the heart. I enquired if their number increased or decreased? You replied that they were increasing. The peculiarity of good imaan is this till its completion. I asked about war against him? You said sometimes he gained victory, sometimes you. This was the case with all the prophets, but the best results were always in favour of them. I queried about his breaking promises? You said no. This is the quality of a prophet, for he does not break promises. I asked did anyone claim prophethood before him? You denied it. I thought if someone had claimed prophethood before, then he might be trying to imitate them. Hiraql thereafter asked these people: 'What are his teachings?' The people replied: 'To perform salaah, give zakaah and to uphold relationship with one's relatives. To keep one's chastity and modesty'. Hiraql said: 'If all that you have said is true, then verily he is a nabi (prophet). I was certain that he was to be born shortly, but not certain that he would be amongst you. If I were sure that I could go to him, I would surely have gone to meet him. (But cannot go because of the fear that I will lose my kingdom and my life). If I were in his presence I would have washed his feet. There is no doubt that his rule will reach till where I am'.

There are many other incidents about Hiraql related in the books of hadith. He was well versed in their holy books and was also an expert in astronomy. He therefore thought on these lines, and did some research on it too. In some narrations it is related that he kept the letter of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam very carefully with respect in a golden case. This was kept safely by his children and then their offspring for many generations.

The third letter which is mentioned in the above hadith was sent to Najaashi. It has already been stated that the Abyssinian kings were called Najaashi. In the lifetime of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam there were two kings of Abyssinia. The name of the first was As-hamah who accepted Islaam. The Muslims had migrated to Abyssinia under his rule. At that time he had not yet accepted Islaam. This incident has been briefly narrated in the first chapter of 'Stories of the Sahaabah Radiyallahu 'Anhu'.

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sent a letter to the second Najaashi with Sayyidina 'Amr bin Umayyah Damri Radiyallahu 'Anhu. The contents of the letter reads as follows:

In the Name of Allah, the Most Beneficent
the Most Merciful.

From Muhammad, the Messenger of Allah to Najaashi, the king of Abyssinia.

You love peace. I convey to you the praises of that Allah, besides whom there is none worthy of worship. He is the King, and is free from all faults. He is free from all shortcomings (or the creation is safe from His oppression). He grants peace; He guards (He saves the creation from all calamities); And I bear witness that 'Eesa 'Alayhis Salaam is one of Allah's Ruhs, and was the Kalimah of Allah which was sent to the pure, clean and virgin Maryam, thus she conceived. Allah Ta'aala created 'Eesa 'Alayhis Salaam from one of his special ruh's, and put life into him, as he had created Sayyidina Aadam 'Alayhis Salaam with His hands (without a father). I call you towards the worship of the One Who is alone and has no partner and call you to assist in obeying His commands. I invite you to accept imaan (faith), and follow the shari'ah with which I am sent. Without doubt I am the Messenger of Allah. I invite you and your army towards Allah. I have conveyed the truth to you and have advised you. Accept my advice. Peace be on the one who follows the right path.

A group among the muhadditheen have ascertained that this Najaashi had already accepted Islaam. After receiving this letter of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam he publicly declared that he was a Muslim. Some are of the opinion that he accepted Islaam after receiving the letter. He replied to the letter confirming that he had accepted Islaam, and that whatever was written of Sayyidina 'Eesa 'Alayhis Salaam was word for word, true. He sent the reply with his son, accompanied by a group of seventy people, to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, but unfortunately the boat that they were travelling in sank in the sea and none among them reached Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Najaashi passed away during the life-time of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed

janaazah salaah for him. (To perform janaazah salaah for an absent person is a fiqhi mas-alah. Due to many reasons it had its peculiarities according to the Hanafis). After the death of this Najaashi, another Najaashi was crowned as a ruler. Another letter was written to him which read as follows:

> This letter is from Allah's Nabi Sallallahu 'Alayhi Wasallam to the Najaashi, great (ruler) of Abyssinia. Peace be on the one that follows the straight path, and reposes his faith in Allah and His Rasul, and bears witness that none is worthy of worship save Allah; He is One; He has no partners nor any wife, nor any child; And also bears witness that Muhammad Sallallahu 'Alayhi Wasallam is His servant and Messenger. I invite you to the Kalimah (Laa ilaha illallah, Muhammadur Rasulullah) of Allah. Accept Islaam and you shall remain in peace. Oh People of the Book, come to the word that is common between us and you, that we shall not worship anyone besides Allah, and we shall not make anyone from amongst ourselves a god besides Allah. And if they reject (Oh Muslims) then say to them, bear witness that we are Muslims (openly announce their imaan). If you do not accept my invitation (to Islaam) and reject it, the sin of the Christians (as they are your followers) shall fall on you.

At the beginning of the letter, as is customary, Bismillah must have been written. But Bismillah was not written in the copy from where I have taken this. It has not been confirmed whether this Najaashi had accepted Islaam or not, or what his name was. The opinion of the majority of the muhadditheen is that the third letter in this hadith, which is to Najaashi, is the same Najaashi. In some narrations with the name Najaashi, it is also stated that this was not the Najaashi for whom Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had performed janaazah salaah. This is a more correct explanation. A few muhadditheen have only mentioned the letter to the first Najaashi, and a few have only mentioned the second letter.

(88) Hadith Number 7

Anas bin Maalik Radiyallahu 'Anhu reports: "When Rasulullah Sallallahu 'Alayhi Wasallam went to the toilet, he removed his ring".

Commentary

As the name of Allah Jalla Jalaaluhu was engraved on it, he never went to the toilet with it. For this reason the 'ulama have written that it is makruh to go to the toilet with anything that has a venerable name or sentence on it.

(89) Hadith Number 8

Ibn 'Umar Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam kept his ring in his mubaarak hands (possession). Then it was kept by Abubakr Radiyallahu 'Anhu, then by 'Umar Radiyallahu 'Anhu. Thereafter by 'Uthmaan Radiyallahu 'Anhu. In his ('Uthmaan Radiyallahu 'Anhu's) time it fell in the Well of 'Arees. The inscription on this ring was 'Muhammadur Rasulullah'".

Commentary

Bir 'Arees is a well near Masjid Quba. During the khilaafah of Sayyidina 'Uthmaan Radiyallahu 'Anhu the ring remained with him for six years, then accidently it fell into the well. Sayyidina 'Uthmaan Radiyallahu 'Anhu ordered a thorough search of the well. For two days water of the well was pulled out, but it could not be found. The 'ulama write that from the time the ring fell in the well, mischief and revolt began, and increased in the later years of Sayyidina 'Uthmaan Radiyallahu 'Anhu's khilaafah. In this hadith Sayyidina Ibn 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam kept the ring in his mubaarak hands, and in another hadith in this chapter he denies that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore a ring. This has already been explained. A special answer to the apparent contradictions in this hadith is that the meaning of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam kept the ring in his hands is, he kept it in his possession. It does not necessarily mean that he wore it. It is stated in the following chapter that the ring was kept by Sayyidina Mu'ayqeeb Radiyallahu 'Anhu.

باب ما جاء فى أنَّ النَّبى صلى الله عليه وسلم كان يتخَّتم فى يمينه

٩٠ – (١) حدثنا محمد بن سهل بن عسكر البغدادى وعبد الله بن عبد الرحمٰن قالا: أخبرنا يحيى بن حسَّان ، حدثنا سليمان بن بلال عن شريك بن عبد الله بن أبى نمر عن إبراهيم بن عبد الله بن حنين عن أبيه عن علي بن أبى طالب رضى الله عنه أنَّ النَّبى صلى الله عليه وسلم كان يلبس خاتَمَه فى يمينه ،
حدثنا محمد بن يحيى ، حدثنا أحمد بن صالح ، حدثنا عبد الله بن وهب عن سليمان بن بلال عن شريك بن عبد الله بن أبى نمر نحوه ،

٩١ – (٢) حدثنا أحمد بن مَنيع ، حدثنا يزيد بن هارون عن حمَّاد بن سلمة قال: رأيت ابن أبى رافع يتختم فى يمينه ، فسألته عن ذالك ، فقال: رأيت عبد الله بن جعفر يتختم فى يمينه ، وقال عبد الله بن جعفر: كان رسول الله صلى الله عليه وسلم يتختم فى يمينه ،

٩٢ – (٣) حدثنا يحيى بن موسى ، حدثنا عبد الله بن نمير ، حدثنا إبراهيم بن الفضل عن عبد الله بن محمد بن عقيل عن عبد الله بن جعفر: أنَّه صلى الله عليه وسلم كان يتختم فى يمينه ،

٩٣ – (٤) حدثنا أبو الخطاب زياد بن يحيى ، حدثنا عبد الله بن

ميمون عن جعفر بن محمد عن أبيه عن جابر بن عبد الله: أنَّ النَّبى صلى الله عليه وسلم كان يتختم فى يمينه ،

٩٤ – (٥) حدثنا محمد بن حميد الرازى ، حدثنا جرير عن محمد بن أسحٰق عن الصلت بن عبد الله قال: كان ابن عباس يتختم فى يمينه ولا أخَالَهُ ، إلّا قال: كان رسول الله صلى الله عليه وسلم يتختم فى يمينه ،

٩٥ – (٦) حدثنا ابن أبى عمر ، حدثنا سفيان عن أيوب بن موسى عن نافع عن ابن عمر: أنَّ النَّبى صلى الله عليه وسلم اتَّخذ خاتما من فضَّة وجعل فصَّه مِما يلى كفّه ، ونقش فيه محمدٌ رسولُ الله ، ونهى أن ينقش أحدٌ عليه ، وهو الذى سقط من مُعَيقِيبٍ فى بئر أريسٍ ،

٩٦ – (٧) حدثنا قتيبة بن سعيد قال: حدثنا حاتم بن إسماعيل عن جعفر بن محمد عن أبيه قال: كان الحسن والحسين رضى الله عنهما يتختمان فى يسارهما ،

٩٧ (٨) حدثنا عبد الله بن عبد الرحمن ، حدثنا محمد بن عيسى وهو ابن الطباع . حدثنا عباد بن العوام عن سعيد بن أبى عروبة عن قتادة عن أنس بن مالك: انَّ النَّبى صلى الله عليه وسلم تختم فى يمينه

قال أبو عيسى: هذا حديث غريب لا نعرفه من حديث سعيد بن أبى عروبة عن قتادة عن أنس عن النَّبى صلى الله عليه وسلم نحو هذا إلّا من هذا الوجه ، وروى بعض أصحاب قتادة عن قتادة عن أنس انَّ النَّبى صلى الله عليه وسلم تختم فى يساره وهو حديث لا يصح أيضًا ،

٩٨ – (٩) حدثنا محمد بن عبيد الله المحاربى ، حدثنا عبد العزيز بن أبى حازم عن موسى بن عقبة عن نافع عن ابن عمر قال: اتخذ رسول الله صلى الله عليه وسلم خاتما من ذهب، فكان يلبسه فى يمينه ، فاتخذ الناس خواتيم من ذهب ، فطرحه رسول الله صلى الله عليه وسلم ، وقال لا ألبِسَه أبدًا ، فطرح الناس خواتيمهم ،

Chapter stating that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore the ring on his right hand

In the previous chapter the author described the ring. In this chapter the author discusses how Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore the ring. Nine ahaadith are mentioned in this chapter.

(90) Hadith Number 1

'Ali bin Abi Taalib Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam wore his ring in the right hand".

Commentary

Various narrations have been quoted regarding whether Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore the ring on his right or the left hand. A group of muhadditheen have preferred the view that he wore the ring on his right hand. This is also the view of Imaam Bukhaari, Imaam Tirmidhi, and other muhadditheen. A few of the 'ulama have concluded that he wore it on the right hand, but sometimes wore it on the left. The 'ulama differ as to which hand it is best to wear a ring.

Among the Hanafi 'ulama there are different opinions. A few say it is best to wear it on the left hand and others say both hands are equal. Shaami has quoted both views. Mulla 'Ali Qaari has quoted a saying of the Hanafis, that it is best to wear it on the right hand. According to the madh-hab, the view stated by Shaami is more reliable (acceptable). Imaam Nawawi has stated that it is permissible according to the majority of the 'ulama, to wear it on either hand without karaahah. The Maalikis state it is better to wear it on the left hand. In short both are proven from the hadith. The 'ulama have also given preference to both. It is mentioned in Durri Mukhtaar from Qahistani that it has become a symbol of the Rawaafid (Shi'as) to wear a ring on the right hand, therefore it is waajib to abstain from wearing it on the right hand. The author of Durri Mukhtaar says that it is possible that it was the symbol of the Rawaafid at that time and now it is not. Maulana Gangohi writes in his kitaab 'Kaukabi Durri' that because the wearing of the ring on the left hand is the symbol of the Rawaafid, it is makruh to do so. Maulana (Khalil Ahmad) Saharanpuri has given the same view in his 'Badh-lul Majhud' and has also written that although there is a difference of opinion whether the Rawaafid are Muslims or non-Muslims, there is no difference of opinion in that they are faasiqs. It is very important to save one's self from imitating the fussaaq (plural of faasiq). (Now after the Iranian revolution the belief of the Rawaafid (Shi'ah) has been openly propagated and made known. They reject the fundamental beliefs of Islaam and hence are apostates and out of the fold of Islaam).

(91) Hadith Number 2

Hammaad bin Salamah says: "I saw 'Abdurrahmaan bin Abi Raafi' wearing a ring on his right hand. I asked him the reason and he replied: 'I have seen 'Abdullah bin Ja'far Radiyallahu 'Anhu wearing a ring on

his right hand, and he said that, he had seen Rasulullah Sallallahu 'Alayhi Wasallam wear a ring on the right hand'".

(92) Hadith Number 3

It is related from 'Abdullah bin Ja'far Radiyallahu 'Anhu from another source (another chain of narrators) that Rasulullah Sallallahu 'Alayhi Wasallam wore a ring on the right hand.

Commentary

In a hadith it has also been stated that beauty and elegance is more appropriate to the right hand. Therefore Ibn Hajar, who is an imaam of the science of hadith says: 'After studying that hadith I have found that if it is worn for elegance and beauty, it should be worn on the right hand, and if it is worn for use as a seal or stamp it should be worn on the left hand, as it is easier to remove from the left hand when using it'. It is mentioned in the ahaadith that the ring was worn on both hands (right or left).

(93) Hadith Number 4

Jaabir bin 'Abdullah says: "Rasulullah Sallallahu 'Alayhi Wasallam wore the ring on the right hand".

(94) Hadith Number 5

Sault bin 'Abdullah says that Ibn 'Abbaas Radiyallahu 'Anhu wore a ring on the right hand, and, as far as I can remember he used to say that Rasulullah Sallallahu 'Alayhi Wasallam also wore it on the right hand.

Commentary

Imaam Tirmidhi has written this hadith briefly. It is mentioned with more detail in the Abu Daawud. Ibn Is-haaq says: 'I have seen Sault wear a ring on the smallest finger of his right hand (This is known as the chungla finger in Urdu). I enquired the reason from him'. He replied: 'I have seen Ibn 'Abbaas wearing it in this manner. The top part of the ring was facing outwards, as far as I can recall he was talking about Rasulullah Sallallahu 'Alayhi Wasallam and said that Rasulullah Sallallahu 'Alayhi Wasallam wore it in the same manner'.

Two things are mentioned in this hadith. One is that the top part was kept on the outer side of the finger. It is stated in the 'Badh-lul Majhud' and 'Mirqaatus Su'ud' that it is more correct to wear the top part of the ring facing the inside (towards the palms). This has also been stated in many narrations. This is also mentioned in the hadith appearing hereafter. 'Allaamah Munaawi says that this is best because it protects

the stone and saves one from pride and high mindedness. The second matter referred to is the wearing of the ring on the smallest finger. Imaam Nawawi says it is sunnah to do so according to the ijmaa'. 'Allaamah Shaami states that the ring should be on this finger, and the stone should face towards the palm for men, and towards the outside for women, as they wear it for beauty and elegance.

(95) Hadith Number 6

Ibn 'Umar Radiyallahu 'Anhu reports that: "Rasulullah Sallallahu 'Alayhi Wasallam had a ring made of silver. The top portion remained towards the inside. On it was engraved 'Muhammad Rasulullah'. The people were prohibited from making this inscription on their rings. This is the same ring which fell from the hands of Mu'ayqeeb Radiyallahu 'Anhu into the well of 'Arees during the khilaafah of 'Uthmaan Radiyallahu 'Anhu".

Commentary

The reason for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam prohibiting the Sahaabah Radiyallahu 'Anhum to make the same inscription on their rings is because the Sahaabah Radiyallahu 'Anhum followed and imitated Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in every sphere of life, and by doing so it was feared that there would be a confusion with the original seal. Sayyidina Mu'ayqeeb Radiyallahu 'Anhu was a Sahaabi and the guardian (keeper) of the ring of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not wear the ring it was kept by Sayyidina Mu'ayqeeb Radiyallahu 'Anhu. In the same manner it was kept by him during the khilaafah of Sayyidina Abubakr, Sayyidina 'Umar and Sayyidina 'Uthmaan Radiyallahu 'Anhum. During the khilaafah of Sayyidina 'Uthmaan Radiyallahu 'Anhu, while sitting at the Well of 'Arees, Sayyidina Mu'ayqeeb Radiyallahu 'Anhu was giving the ring to Sayyidina 'Uthmaan Radiyallahu 'Anhu or was taking it from him and it accidentally fell into the well. This incident is mentioned in many ahaadith. As to whether it fell from the hands of Sayyidina 'Uthmaan Radiyallahu 'Anhu or from the hands of Mu'ayqeeb Radiyallahu 'Anhu, the 'ulama have adopted the view that it was the latter. Both ahaadith are agreed that it happened between them.

(96) Hadith Number 7

Imaam Muhammad Baaqir relates that Imaam Hasan Radiyallahu 'Anhu and Imaam Husayn Radiyallahu 'Anhu, both wore their rings on their left hands.

Commentary

This hadith is contrary to the one's mentioned at the beginning of the chapter by Imaam Tirmidhi. It is stated there that the ring was worn on the right hand. An explanation can be given that the intention here is to indicate that after mentioning all the ahaadith, this narration that is contrary to the others may be of a weak chain. According to this humble servant, the mentioning of the right hand shows that this is the preferred method. This narration (under discussion) indicates that this too is permissible. Some of the learned have explained that in translations, according to the practice of the muhadditheen, the word "Am fi yassarihi' has been removed. i.e Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used to wear the ring on the right hand or left. According to this explanation no narration will be different from a translation.

(97) Hadith Number 8

It is related from Anas Radiyallahu 'Anhu that Rasulullah Sallallahu 'Alayhi Wasallam wore a ring on the right hand, and some people have also related from Anas Radiyallahu 'Anhu that Rasulullah Sallallahu 'Alayhi Wasallam wore a ring on the left hand.

Commentary

The findings of Imaam Tirmidhi are that both these hadith are incorrect, which would mean that Sayyidina Anas Radiyallahu 'Anhu could not ascertain the correct hand. The muhadditheen take great precautions and study each part of a hadith in detail to determine which portion is correct, and which is incorrect in that hadith, although in other ahaadith this has been ascertained to be correct. Consequently, today the subject of hadith has been carefully preserved and has spread in the world with nur. Many ahaadith prove that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore the ring on both the right or the left hand. The ahaadith where he wore it on the right hand have been mentioned in this chapter. The ahaadith regarding his wearing it on the left hand are stated in the Abu Daawud and Muslim etc. Imaam Nawawi informs that both type of ahaadith are correct. It is a practice of the muhadditheen, that although if three ahaadith are correct (on a subject), and due to some special rule it does not comply with the standard, they will mention their views on this special rule. Therefore Imaam Tirmidhi has made a comment here.

(98) Hadith Number 9

Ibn 'Umar Radiyallahu 'Anhu relates that Rasulullah Sallallahu 'Alayhi Wasallam had a ring made of gold which he wore on his right hand. The

Sahaabah Radiyallahu 'Anhum in imitating Rasulullah Sallallahu 'Alayhi Wasallam also had gold rings made for themselves. Thereafter Rasulullah Sallallahu 'Alayhi Wasallam threw away the gold ring and said: 'I will never wear it again'.

Commentary

It was permissible to wear gold in the early periods of Islaam. Subsequently, this was ordained haraam for men. All the 'ulama are unanimous in that it is haraam for men to wear gold. Imaam Nawawi has also stated the unanimous verdict of the 'ulama in this respect. This subject is discussed at length in the books of fiqh. It will not be appropriate to discuss it here.

باب ما جاء فى صفة سيف رسول الله صلى الله عليه وسلم

٩٩ - (١) حدثنا محمد بن بشار ، حدثنا وهب بن جرير ، حدثنا أبى عن قتادة عن أنس قال: كان قَبِيعَةُ سيفِ رسول الله صلى الله عليه وسلم من فضَّة ،

١٠٠ - (٢) حدثنا محمد بن بشار ، حدثنا معاذ بن هشام ، حدثنى أبى عن قتادة عن سعيد بن أبى الحسن البصرى قال: كانت قَبيعةُ سيف رسول الله صلى الله عليه وسلم من فضَّةٍ ،

١٠١ - (٣) حدثنا أبو جعفر محمد بن صدران البصرى ، حدثنا طالب بن حجير عن هود وهو ابن عبد الله بن سعيد عن جده قال: دخل رسول الله صلى الله عليه وسلم مكَّة يوم الفتح وعلى سيفه ذهب وفضَّة ،
قال طالب: فسألته عن الفضَّة ، فقال كانت قَبيعةُ السيف فضة ،

١٠٢ - (٤) حدثنا محمد بن شجاع البغدادى ، حدثنا أبو عبيدة الحداد عن عثمان بن سعد عن ابن سيرين قال: صنعت سيفى على سيف سمرة بن جندب ، وزعم سمرة أنَّه صنع سيفه على سيف رسول الله صلى الله عليه وسلم ، وكان حنفيًّا ،
حدثنا عقبة بن مكرم البصرى ، حدثنا محمد بن بكر عن عثمان بن سعد بهذا الأسناد نحوه ،

Chapter on the sword of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The 'ulama have stated that the reason for writing this chapter after the chapter of the ring is because of a special system, which also points towards a governmental rule. First letters inviting the kings to Islaam are to be sent. If they accept Islaam they will benefit in this world and the hereafter, otherwise they should decide between themselves and the sword. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had several swords, each of which had a special name. For example the first sword was named 'Ma-thur' which was inherited from his father. The name of another sword was 'Qadib'; one was 'Qil'ee'; one was 'Tabaar' and one was 'Dhulfiqaar' etc. Imaam Tirmidhi has quoted four ahaadith in this chapter.

(99) Hadith Number 1

Anas Radiyallahu 'Anhu reports that the handle of the sword of Rasulullah Sallallahu 'Alayhi Wasallam was made of silver.

Commentary

'Allaamah Bayjuri writes this about the sword named 'Dhulfiqaar'. At the time of conquering Makkah, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had this sword.

(100) Hadith Number 2

Sa'eed bin Abil Hasan Basri Radiyallahu 'Anhu has related the same hadith that the handle grip of the sword of Rasulullah Sallallahu 'Alayhi Wasallam was made of silver.

(101) Hadith Number 3

Mazeedah bin Maalik, the (maternal) grandfather of Hud says that when Rasulullah Sallallahu 'Alayhi Wasallam entered Makkah on the day it was conquered, his sword had gold and silver on it. Taalib who is one of the narrators of this hadith says: "I asked the ustaadh 'On

which part of the sword was the silver? He replied: 'The cap of the grip handle was made of silver'".

Commentary

According to the majority of the 'ulama it is not permissible to use gold on a sword. This hadith cannot be used as proof, as it has been declared to be weak. 'Allaamah Torpashti says this hadith cannot be used as an argument because its sanad (chain of narrators) cannot be relied upon. The use of silver for the handle etc. is permissible according to the previous hadith. It is said that since it is not permissible to use gold, the narrator did not care to investigate which portion of the sword was made of gold. He only investigated those portions that were made of silver.

(102) Hadith 4

Ibn Seereen says: 'I made my sword like the sword of Samurah bin Jundub Radiyallahu 'Anhu'. He said that he had his sword made in the same manner as the one Rasulullah Sallallahu 'Alayhi Wasallam had. The sword was the type used by the tribe of Banu Hanifah.

Commentary

Banu Hanifah was a tribe in 'Arabia who were famous for manufacturing good quality swords. These people, one after another, in imitating Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, made a replica of his sword.

باب ما جاء فى صفة دِرع رسول الله صلى الله عليه وسلم

١٠٣ – (١) حدثنا أبو سعيد عبد الله بن سعيد الأشجع ، حدثنا يونس بن بكير عن محمد بن أسحٰق عن يحيى بن عباد بن عبد الله بن الزبير عن أبيه عن جده عبد الله بن الزبير عن الزبير بن العوام قال: كان على النَّبى صلى الله عليه وسلم يوم أُحُد دِرعان ، فنهض إلى الصَّخرة فلم يستطع ، فأقعَد طلحة تحته ، وصعد النَّبى ﷺ عليه وسلم حتى استوى على الصخرة ، قال: فسمعت النَّبى ﷺ يقول: أوجب طلحة

١٠٤ – (٢) حدثنا ابن أبى عمر ، حدثنا سفيان بن عيينة عن يزيد بن خصيفة عن السائب بن يزيد: أنَّ رسول الله صلى الله عليه وسلم كان عليه يوم أُحُدٍ دِرعان قد ظاهر بينهما ،

Chapter on the armour of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam possessed seven suits of armour. The names of these are: a. Dhaatul Fadl. Because of its size it was well-known by this name, as is mentioned in the books of hadith. This armour was pawned to a Jew named Abus Shahm; b. Dhaatul Hawaashi; c. Dhaatul Wishaah; d. Fiddah; e. Saghdiyyah. f. Tabraa; g. Kharnag. Two ahaadith are mentioned in this chapter.

(103) Hadith Number 1

Zubayr bin Al-'Awwaam Radiyallahu 'Anhu relates that Rasulullah Sallallahu 'Alayhi Wasallam wore two suits of armour on his mubaarak body in the Battle of Uhud (Dhaatul Fudul and Fiddah). Rasulullah Sallallahu 'Alayhi Wasallam intended climbing a hill but (since it was huge and due to the heavy weight of the two armours and the difficulties he confronted causing his mubaarak face to bleed, as a result) he could not do so. He therefore requested Talhah Radiyallahu 'Anhu to sit, and, with his aid climbed the hill. Zubayr Radiyallahu 'Anhu said: 'I heard Rasulullah Sallallahu 'Alayhi Wasallam say: "It has become waajib (Jannah or the intercession of Rasulullah Sallallahu 'Alayhi Wasallam) for Talhah ".

Commentary

The situation of the war in the Battle of Uhud was very serious. Some people began to fear that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had passed away. The reason for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam climbing this hill was that the Sahaabah Radiyallahu 'Anhum could see him (being alive) and be reassured. Some of the learned say he climbed the hill to survey the enemy.

Sayyidina Talhah Radiyallahu 'Anhu very bravely accompanied and protected Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam on this day. Whenever the Sahaabah Radiyallahu 'Anhum discussed the Battle of Uhud, they said that day belonged to Sayyidina Talhah Radiyallahu 'Anhu. Sayyidina Talhah Radiyallahu 'Anhu shielded Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam with his body. He received more than eighty wounds on his body, and yet he did not leave the side of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, even though his hand became paralysed.

(104) Hadith Number 2

Saa-ib bin Yazeed Radiyallahu 'Anhu says: "In the Battle of Uhud Rasulullah Sallallahu 'Alayhi Wasallam wore two suits of armour. He wore one over the other".

Commentary

It was not against tawakkul (having complete trust in Allah) for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to wear two armours. Firstly, according to the sufis, 'Kamaali Suluk' (The perfection of seeking) is to return to bidaayah (the beginning), that is, in general dealings to behave like the common people, and the following of the

shari'ah must become a habit. Secondly, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did these things to teach the ummah. Thirdly, Allah Ta'aala says in the Qur-aan: "Oh you who believe (when fighting the non-believers) protect yourselves (against their blows, etc., and also by wearing armour etc.). Then (to fight them) come out singly or collectively (as the necessity arises)" -Surah Nisaa, 71. Therefore in preparing arms for protection, one will be following the injunctions of the Qur-aan. And who else can obey the commands of Allah Ta'aala more than Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam? By this, the use of all forms of protection is intended.

باب ما جاء فى صفة مِغفر رسول الله صلى الله عليه وسلم

١٠٥ – (١) حدثنا قتيبة بن سعيد ، حدثنا مالك بن أنس عن ابن شهاب عن أنس بن مالك: أنَّ النَّبى صلى الله عليه وسلم دخل مكَّة وعليه مِغفَرٌ ، فقيل له هذا ابن خَطَل متعلِّق بأستار الكعبة ، فقال: اقتلوه ،

١٠٦ – (٢) حدثنا عيسى بن أحمد ، حدثنا عبد الله بن وهب ، حدثنى مالك بن أنس عن ابن شهاب عن أنس بن مالك: أنَّ رسول الله صلى الله عليه وسلم دخل مكَّة عام الفتح وعلى رأسه المِغفَرُ ، قال: فلمَّا نزعه جاءه رجل فقال: ابن خَطل متعلق بأستار الكعبة ، فقال: اقتلوه ،
قال ابن شهاب: وبلغنى أنَّ رسول الله صلى الله عليه وسلم لم يكن يومئذ مُحرما

Chapter on the helmet of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

A helmet is a hat made of steel to protect the head in war. The author has quoted two hadith in this chapter.

(105) Hadith Number 1

Anas Radiyallahu 'Anhu reports: "On the day when Makkah was conquered, Rasulullah Sallallahu 'Alayhi Wasallam wore a helmet when they entered the city. (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam removed the helmet after being satisfied that everything was under control). Someone came to Rasulullah Sallallahu 'Alayhi Wasallam and said: 'Oh Messenger of Allah, this Ibn Khatl is holding the cover (black cloth) of the Ka'bah'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Kill him'".

Commentary

When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam entered Makkah Mukarramah as a conqueror, the people of Makkah became frightened. There was no place to live nor a path to walk. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam who is well known for being merciful and generous, announced that the person who entered the House of Allah (Ka'bah) was safe, and those who remained in their homes were also safe. The one who laid down his arms was also safe, etc. There were eleven men and six women whose crimes could not be forgiven. These people were not included in the general amnesty. It was announced that there was no mercy for these people. Among these criminals seven men and two women embraced Islaam and were pardoned. The remaining four men and four women were killed. Ibn Khatl was one of the eight that were punished. He first came to Madinah Munawwarah where he accepted Islaam and kept the name 'Abdullah. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sent him to a tribe to collect zakaah. He killed a Muslim slave just because he had not prepared meals on time. Fearing that if he returned to Madinah Munawwarah he would be punished by death, he became a murtad (apostate) and went to Makkah. In Makkah he used to abuse Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He purchased two slave girls, who sang songs in which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was satirized. This made him feel happy. For this reason, despite of entering the Baytullaah (Ka'bah), he was killed. There are many versions according to the muhadditheen as to who the person was that killed him. A fiqhi mas-alah may also arise from this hadith that punishment and revenge is permissible in the Haram. The question needs a lengthy explanation, and there is no need for it here. It is omitted to keep the subject matter brief. These matters are referred to so that those who love to acquire knowledge and also students after reading it, will seek more information from their mashaa-ikh. From this

we also find a question of entering Makkah Mukarramah without ihraam, which is discussed in the hadith that follows.

(106) Hadith Number 2

It is related from Anas Radiyallahu 'Anhu that Rasulullah Sallallahu 'Alayhi Wasallam, when entering Makkah as a conqueror, wore a helmet on his mubaarak head. After he had removed it, a person came and said: 'O Messenger of Allah, Ibn Khatl is clinging to the cover of the Ka'bah'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'He is not of the ones who have been granted amnesty, kill him'. Ibn Shihaab Zuhri says: 'I have been informed that Rasulullah Sallallahu 'Alayhi Wasallam was not in the state of ihraam'.

Commentary

The last sentence in the above hadith by Imaam Zuhri refers to a fiqhi mas-alah. According to the Hanafis it is not permissible to enter Makkah Mukarramah without ihraam, because it is mentioned in the hadith that it is not permissible to cross the miqaat boundary without wearing ihraam. On the strength of the above hadith the Shaafi'ees say it is permissible. According to the Hanafis this hadith cannot be used as an argument, because the prohibition was specially lifted for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam on this particular occasion. Imaam Bukhaari and others have quoted narrations wherein Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said: 'This was permissible for me today (not wearing ihraam) and not for any other person'.

It may be possible that Ibn Khatl went to hold the cover of the Ka'bah to repent and make supplications, since he knew that there was no amnesty for him. He remembered all his past deeds, turning apostate, and all that he had committed since. He may have done this to make a supplication, as these people also venerated and respected the Ka'bah. The simplest explanation seems to be that according to the old custom, he may have hoped for an amnesty, because of the sanctity and reverence for the Ka'bah, criminals were not killed in this state.

باب ما جاء فى صفة عِمامة رسول الله صلى الله عليه وسلم

١٠٧ – (١) حدثنا محمد بن بشار ، حدثنا عبد الرحمٰن بن مهدى عن حمَّاد بن سلمة ح وحدثنا محمود بن غيلان ، حدثنا وكيع عن حمَّاد بن سلمة عن أبى الزبير عن جابر قال: دخل النَّبى صلى الله عليه وسلم مكَّة يوم الفتح وعلِيه عِمامة سوداءُ ،

١٠٨ – (٢) حدثنا ابن أبى عمر ، حدثنا سفيان عن مُساور الوَرَّاق عن جعفر بن عمرو بن حريث عن أبيه قال: رأيت على رسول الله صلى الله عليه وسلم عمامة سوداء ،

١٠٩ – (٣) حدثنا محمود بن غيلان ويوسف بن عيسى قالا: حدثنا وكيع مُساور الورَّاق عن جعفر ابن عمرو بن حُريث عن أبيه: أنَّ النَّبى صلى الله عليه وسلم خطب الناس وعليه عِمامة سوداء ،

١١٠ – (٤) حدثنا هارون بن إسحٰق الهمدانى ، حدثنا يحيى بن محمد المدينى عن عبد العزيز بن محمد عن عبيد الله بن عمر عن نافع عن ابن عمر قال: كان النَّبى صلى الله عليه وسلم إذا اعتمَّ سدل عمامته بين كتفيه ، قال نافع وكان ابن عمر يفعل ذلك ، قال عبيد الله ورأيت القاسم بن محمد وسالما يفعلان ذلك ،

١١١ – (٥) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا أبو سليمان وهو عبد الرحمٰن بن الغسيل عن عكرمة عن ابن عباس رضى الله عنهما: أنَّ النَّبى صلى الله عليه وسلم خطب الناس وعليه عمامة دَسْماءُ ،

Chapter on the turban of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The length of the turban of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has not been given in the well known ahaadith. In a narration from Tabraani seven dhi-raa have been mentioned. Bayjuri has related from Ibn Hajar that this hadith has no origin. 'Allaamah Jazari says: 'I studied the books on seerah (the history of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam), but I found no mention of any length'. It is related from Imaam Nawawi that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had two turbans, one was a small one, the length of which was six dhi-raa (cubits) according to Munaawi, and seven dhi-raa according to Mulla 'Ali Qaari. The long one was twelve dhi-raa. The author of 'Madkhal' mentions that the length of the turban of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was seven dhi-raa; he did not mention any other size. It was a continuous sunnah to wear the turban. It has been related that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ordered the wearing of the turban. He said: "Wear an 'amaamah (turban) regularly, for it increases one's hilm (gentleness)'. -Fathul Baari. Someone enquired from 'Abdullah bin 'Umar Radiyallahu 'Anhu: 'Is it sunnah to wear an 'amaamah (turban)?' He replied: 'Yes, it is a sunnah'. -'Ainy. In one hadith it is stated that a turban should be worn regularly for it is a sign of Islaam, and it distinguishes between a Muslim and kaafir. -'Ainy. The author has mentioned five ahaadith in this chapter.

(107) Hadith Number 1

Jaabir Radiyallahu 'Anhu reports that when Makkah was conquered, Rasulullah Sallallahu 'Alayhi Wasallam entered the city wearing a black turban.

Commentary

This hadith seems to contradict the previous ahaadith, wherein it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore a helmet and entered Makkah. In reality there is no difference. It is not impossible to wear a turban on a helmet. Both hadith can be summed up easily. Some 'ulama say that when he entered Makkah he wore a helmet. As soon as he removed the helmet, he wore a turban. Since the time was appropriate, that is why in that narration the time of entry is mentioned. Some 'ulama are of the opinion that because a metal head cover may have been troublesome, he may have worn a turban beneath it.

(108) Hadith Number 2

'Amr bin Hurayth Radiyallahu 'Anhu says: "I had seen Rasulullah Sallallahu 'Alayhi Wasallam wear a black turban".

Commentary

In Sahih Muslim and Nasa-ee, Sayyidina 'Amr bin Hurayth Radiyallahu 'Anhu says: 'That scene is still before my eyes, when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was reciting the khutbah on the mimbar. He wore a black turban on his mubaarak head, and its shamlah (the end portion of the turban) was between his shoulders'.

(109) Hadith Number 3

'Amr bin Hurayth Radiyallahu 'Anhu relates that Rasulullah Sallallahu 'Alayhi Wasallam was once reciting the khutbah, and there was a black turban on his mubaarak head.

Commentary

According to well known sayings, this khutbah was at the time when Makkah Mukarramah was conquered. It was given from the threshold of the Ka'bah's door, as has been mentioned in the previous ahaadith by Sayyidina Jaabir Radiyallahu 'Anhu. Because in some ahaadith relating to this incident, it has been mentioned that the khutbah was delivered from a mimbar (pulpit), whereas the khutbah at the time when Makkah Mukarramah was conquered was not given from a

mimbar. Some say that this incident did not take place in Makkah Mukarramah, but at Madinah Munawwarah on a Friday. In some ahaadith it is also mentioned that this was a Friday khutbah. Mulla 'Ali Qaari has written on the commentary of 'Mishkaat' from Meerak Shah that this khutbah was delivered before Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away. And Allah knows best.

(110) Hadith Number 4

Ibn 'Umar Radiyallahu 'Anhu reports: "When Rasulullah Sallallahu 'Alayhi Wasallam fastened an 'amaamah (turban), he used to put the shamlah between his shoulders. (i.e. he used to put it on the back)". Nafi' says: 'I had seen 'Abdullah bin 'Umar Radiyallahu 'Anhu do it in the same manner'. 'Ubaydullah, who is the student of Nafi', says: 'In my time the grandson of Abubakr Radiyallahu 'Anhu, Qaasim bin Muhammad and the grandson of 'Umar Radiyallahu 'Anhu, Saalim bin 'Abdullah did the same'.

Commentary

The practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in putting the shamlah (back-end portion of the turban) varied. He usually left a shamlah on the turban. Some 'ulama have gone so far as to say that he never wore a turban without a shamlah. The muhaqqiqeen (research scholars) say he sometimes did not leave a shamlah. When wearing a turban he observed different practices with the shamlah. He sometimes left it on the right front shoulder; sometimes on the back between the shoulders. Sometimes the two ends of the turban were left as a shamlah. 'Allaamah Munaawi says: 'Although all methods are mentioned, the best and most correct is to leave it between the shoulders on the back'.

(111) Hadith Number 5

Ibn 'Abbaas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam was once reciting the khutbah. He was wearing a black turban, or an oily strip of cloth".

Commentary

This was before Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away. It was his last sermon. After this Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not ascend the mimbar, nor recite a khutbah. In this khutbah Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam especially stressed the privileges of and consideration for the Ansaar. He counted their virtues and kind favours, and also requested that the one that was chosen as an amir should give special attention to

the needs of the Ansaar. At that time Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had a severe headache, for which reason he might have fastened a strip of cloth. Also since the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used to be oiled regualrly, which is mentioned in the ensuing chapters, the strip may have been oily for this reason. His habit of wearing a black turban is well known. The 'ulama have two meanings of a 'black turban'. Some have translated it as a black coloured turban, and some say it is an oily strip of cloth. Both are correct as it can have both meanings. One narrator of this hadith is Ibnul Ghaseel, who is from the children of Sayyidina Hanzalah Radiyallahu 'Anhu, who was bathed by the malaa-ikah (angels). Sayyidina Hanzalah Radiyallahu 'Anhu was nicknamed 'Ghaseelul Malaa-ikah', which means the one bathed by the angels. There is a thought provoking incident regarding this. When the call for the Battle of Uhud was announced, and the army was beginning to leave, he was having relations with his wife. In this state he heard the call for war, and heard the army leaving for the battlefield. He left everything at that moment and joined the army. He did not have a chance to do ghusl (bath). He was martyred in the battlefield. Because a shaheed (martyr) is not given ghusl, he too was not given a bath. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam saw the malaa-ikah bathing him. He made inquiries, and, on returning to Madinah Munawwarah, was informed by his wife of his condition. Truly, these people gave their lives for the sake of the deen, as willingly as we would today fulfil our passions, and in which we are so heavily engrossed.

باب ما جاء فى صفة إزار رسول الله صلى الله عليه وسلم

١١٢ – (١) حدثنا أحمد بن منيع ، حدثنا إسماعيل بن إبراهيم ، حدثنا أيوب عن حُميد بن هلال عن أبى بردة عن أبيه قال: اخرجَتْ إلينا عائشة رضى الله عنها كساءً مُلَبَّدًا أو إزارا غليظا ، فقالت قبض روحُ رسول الله صلى الله عليه وسلم فى هٰذين ،

١١٣ – (٢) حدثنا محمود بن غيلان ، حدثنا أبو داؤد عن شعبة عن الأشعث بن سُليم قال سمعت عمتى تحدث عن عمها قال: بينما أنا أمشى فى المدينة إذا إنسان خلفى يقول: ارفع إزارك فانّه أتْقى وأبقى ، فالتفتُّ فاذا هو رسول الله صلى الله عليه وسلم ، فقلت يا رسول الله إنّما هى بُردة ملحاء ، قال: أمالَكَ فى أُسوة؟ فنظرت فإذا إزاره إلى نصف ساقيه ،

١١٤ – (٣) حدثنا سويد بن نصر ، حدثنا عبد الله بن المبارك عن موسى بن عبيدة عن أياس بن سلمة بن الأكوع عن أبيه قال: كان عثمان بن عفان يأتزر إلى أنصاف ساقيه ، وقال: هٰكذا كانت إزْرَةُ صاحبى يعنى النّبى صلى الله عليه وسلم ،

١١٥ – (٤) حدثنا قتيبة بن سعيد ، حدثنا أبو الأحوص عن أبى إسحٰق عن مسلم بن نذير عن حذيفة بن اليمان قال: أخذ رسول الله صلى الله عليه وسلم بِعَضَلَةِ ساق أو ساقه ، فقال هذا موضع الازار فإن أبيت فأسفل ، فإن أبيت فلا حقَّ للْازار فى الكعبين ،

Chapter on the lungi of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

It was a noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to wear a lungi (waist-wrap, sarong). There is a difference of opinion whether Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore an izaar or not. According to 'Allaamah Bayjuri's research, it is more correct that he did not wear an izaar, although he possessed one. It is also said that after he passed away, there was an izaar in his belongings (estate). Ibn Qayyim says that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam purchased an izaar, and he must have purchased it to wear it. It has also been mentioned in many ahaadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore an izaar. Many Sahaabah Radiyallahu 'Anhum wore an izaar with the permission of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.—Zaadul Ma'aad. Sayyidina Abu Umaamah Radiyallahu 'Anhu says: 'I said to Rasulullah Sallallahu 'Alayhi Wasallam that the Ahlul-Kitaab do not wear a lungi, but they wear an izaar'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: 'You must oppose the way of the non-believers. Wear an izaar, and a lungi too'. Sayyidina Abu Hurayrah Radiyallahu 'Anhu says regarding a long hadith (conversation) that he

asked Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam: 'Do you wear an izaar?' Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: 'I do. I have been commanded to cover my body. No other thing covers the body more than this'. The muhadditheen state that this hadith is weak. -Naylul o-taar.

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam mostly wore a lungi (waist-wrap, sarong) and a burdah (top-sheet, body-wrap). The sheet of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was four dhi-raa (cubits, hands) long, and two and half dhi-raa wide. According to one saying it is said that it was six dhi-raa long and three dhi-raa and one palm span wide. It is written that the lungi of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was four dhi-raa and one palm span long and two dhi-raa wide. The author has written four ahaadith in this chapter.

(112) Hadith Number 1

Abu Burdah bin Musa Al-Ash'ari Radiyallahu 'Anhu reports: " 'Aayeshah Radiyallahu 'Anha showed us a patched sheet, and a thick coarse lungi, then said: 'When Rasulullah Sallallahu 'Alayhi Wasallam passed away, he was wearing these clothes' ".

Commentary

It was a habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to wear simple clothing right up to the time of his demise, eventhough the standard of living had generally improved. After the conquest of Khaybar the economic situation of the Muslims became better. After the conquest of Makkah, the kings of other countries also began sending presents etc. Despite this, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not change his standard of living. He lived simply and whatever was sent to him was distributed to others. A few examples have been mentioned in the book 'Stories of the Sahaabah— Radiyallahu 'Anhum'. Imaam Nawawi says that this hadith and other similar ones point to the fact that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam loved the hereafter and stayed away from luxuries. Thick and coarse clothing makes one feel humble and simple, while the wearing of fine clothing makes one feel great and proud. My buzrug, Maulana Hakim Jamiluddin Naginwi Ad-Dehlawi related an incident of Maulana Gangohi that when he went for haj and while performing tawaaf, a blind buzrug was sitting on the outer side of the mataaf. Whenever Maulana passed by him, he said softly: 'Wear the clothing of the pious'. When Maulana completed the tawaaf and went to the side where the blind buzrug was sitting, he heard him say: 'Khashin, Khashin' -'coarse, coarse'- by which it was meant that the clothing of

the pious was made of coarse material. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam generally wore coarse clothing. There is also evidence that he sometimes wore clothing made of fine material due to some religious benefit, if it was available. He normally did not wear clothing made of fine cloth.

(113) Hadith Number 2

'Ubayd bin Khaalid Radiyallahu 'Anhu says: "I was once going to Madinah Munawwarah. I heard a person from behind me say: "Wear the lungi higher because it avoids physical and spiritual najaasah (impurities)'. (The lungi will remain cleaner and will not become dirty by being dragged on the ground). When I turned to see who was talking I saw that it was Rasulullah Sallallahu 'Alayhi Wasallam. I said: 'Oh Rasul of Allah, this is a simple lungi, how can one become proud, and is it necessary to look after it (keep it clean)? Rasulullah Sallallahu 'Alayhi Wasallam replied: 'If you see no benefit in it, your following me has not ceased'. While Rasulullah Sallallahu 'Alayhi Wasallam was telling me this, I saw that his lungi reached till half his shin'".

Commentary

We have been warned strictly in the ahaadith on the wearing of a lungi or trouser below the ankle. All those parts that hang over the ankles will be burnt in the fire. 'Abdurrahmaan says: "I asked Abu Sa'eed Khudari Radiyallahu 'Anhu regarding the lungi. He replied: 'You have a very meaningful question. Rasulullah Sallallahu 'Alayhi Wasallam has said, The lungi of a Muslim should reach till the middle of the shin, and there is no harm if it reaches above his ankles. But those portions that hang over the ankles will burn in the fire of jahannam. The one that lets his clothes flow over his ankles in pride, Allah Ta'aala will not look at him on the day of qiyaamah'" -Abu Daawud.

Warnings like these have been given in other ahaadith too. One should take strict care of this. In our times it has become a fashion to let the clothing hang over the ankles, so much so, that we treat it to be something petty and pay no heed to the warning of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. To Allah is our complaint.

(114) Hadith Number 3

Salamah bin Akwa' Radiyallahu 'Anhu says: "'Uthmaan (Radiyallahu 'Anhu) wore his lungi till the middle of his shin and said: 'This is how my master Rasulullah Sallallahu 'Alayhi Wasallam wore his lungi'".

(115) Hadith Number 4

Hudhayfah bin Al-Yamaan Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam caught the shin of my leg, or of his own leg and said: "This is where the lungi should reach, and if not, then a little further down, and if not, then the lungi has no right on the ankle". (For this reason the lungi should not reach over the ankles).

Commentary

It is haraam to cover the ankles when wearing a lungi or an izaar etc. The 'ulama say that only those persons are exempted who have a boil or a sore on the ankle, which will cause flies etc. to sit on it. Only then shall it be permissible to cover it with a lungi or izaar etc., with the object of safeguarding it till it heals.

باب ما جاء فى مشية رسول الله صلى الله عليه وسلم

١١٦ – (١) حدثنا قتيبة بن سعيد ، حدثنا إبن لهيعة عن أبى يونس عن أبى هريرة قال: ما رأيت شيئًا أحسن من رسول الله صلى الله عليه وسلم كأنَّ الشمس تجرى فى وجهه ، وما رأيت أحدا أسرع فى مشيَته من رسول الله صلى الله عليه وسلم كأنّما الأرض تُطوى له ، إنّا لنُجهِد أنفُسَنا وإنّه لغيرُ مُكترِث ،

١١٧ – (٢) حدثنا علي بن حجر وغير واحد قالوا: أنبأنا عيسى بن يونس عن عمر بن عبد الله مولى غفرة ، قال أخبرنى إبراهيم بن محمد من ولد علي بن أبى طالب رضى الله عنه قال: كان علي إذا وصف النّبى صلى الله عليه وسلم قال: إذا مشى تقلّع كانّما ينحطُّ من صبَب ،

١١٨ – (٣) حدثنا سفيان بن وكيع قال: حدثنا أبى عن المسعودى عن عثمان بن مسلم بن هرمز عن نافع بن جبير بن مطعم عن علي بن أبى طالب رضى الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا مشى تَكفَّأ تكفُّؤًا كأنّما ينحط من صبب ،

Chapter on the walk of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The walk of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has been described in the chapter on the noble features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. In this chapter it has been described specifically. The author writes three narrations in this chapter.

(116) Hadith Number 1

Abu Hurayrah Radiyallahu 'Anhu says: "I did not see anyone more handsome than Rasulullah Sallallahu 'Alayhi Wasallam. It was as if the brightness of the sun had shone from his mubaarak face. I did not see anyone walk faster than him, as if the earth folded for him. A few moments ago he would be here, and then there. We found it difficult to keep pace when we walked with him, and he walked at his normal pace"

Commentary

That means we could only with effort keep up with his normal pace of walking.

(117) Hadith Number 2

Ebrahim bin Muhammad says: "When 'Ali Radiyallahu 'Anhu described Rasulullah Sallallahu 'Alayhi Wasallam, he used to say: 'When Rasulullah Sallallahu 'Alayhi Wasallam walked, he lifted his leg with vigour. He did not drag his feet on the ground like women do. When he walked, because of the speed and force of the legs, it seemed as if he was descending from a high place".

Commentary

This has been discussed in the chapter on the 'Noble features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam'.

(118) Hadith Number 3

'Ali bin Abi Taalib Radiyallahu 'Anhu says: "When Rasulullah Sallallahu 'Alayhi Wasallam walked, he bent slightly forward as if he was descending from a high place".

Commentary

This has been explained in the previous ahaadith.

باب ما جاء فى تقنع رسول الله صلى الله عليه وسلم

١١٩ - (١) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا الربيع بن صبيح عن يزيد بن أبان عن أنس بن مالك قال: كان رسول الله صلى الله عليه وسلم يُكثِر القِناعَ كأنَّ ثوبه ثوب زيَّات ،

Chapter on the qinaa' of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

Qinaa' is the cloth which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore on his mubaarak head under the turban. This was to prevent the turban from becoming oily. The 'ülama have also mentioned some other benefits. Only one hadith is mentioned in this chapter.

(119) Hadith Number 1

Anas bin Maalik Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam often wore a cloth on his mubaarak head. This cloth, because of its greasiness, looked as if had been oiled".

Commentary

That means that the cloth was oily due to the excessive use of oil. Besides all this, it is a peculiarity of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that this cloth did not become dirty, nor did any lice live in the clothing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, nor could an insect suck his mubaarak blood. 'Allaamah Munaawi has related from (Qaari) 'Allaamah Raazi that, 'A fly never sat on the clothing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam'.

باب ما جاء فى جلسة رسول الله صلى الله عليه وسلم

١٢٠ - (١) حدثنا عبد الله بن حميد ، حدثنا عفان بن مسلم ، حدثنا عبد الله بن حسان عن جدتيه عن قَيلة بنت مخرمة أنَّها: رأت رسول الله صلى الله عليه وسلم فى المسجد وهو قاعدٌ القَرفُصَاءَ ، قالت: فلمَّا رأيت رسول الله صلى الله عليه وسلم الْمُتَخَشِّعُ فى الجلسة فَأُرعِدتُ مِنَ الفَرقِ ،

١٢١ - (٢) حدثنا سعيد بن عبد الرحمٰن المخزومى وغير واحد قالوا: حدثنا سفيان عن الزهرى عن عباد بن تميم عن عمِّه أنَّه رأى النَّبى صلى الله عليه وسلم مُستَلقِيًا فى المسجد واضعًا إحدٰى رجليه على الأخرى ،

١٢٢ - (٣) حدثنا سلمة بن شبيب ، حدثنا عبد الله بن إبراهيم المدنى ، حدثنا إسحٰق بن محمد الأنصارى عن ربيح بن عبد الرحمٰن بن أبى سعيد عن أبيه عن جدِّه أبى سعيد الخدرى قال: كان رسول الله صلى الله عليه وسلم إذا جلس فى المسجد احْتَبٰى بيديه ،

Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's way of sitting

In this chapter is described the sitting of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and the different postures he adopted. Three ahaadith are mentioned here.

(120) Hadith Number 1

Qaylah bint Makhramah Radiyallahu 'Anha reports: "I saw Rasulullah Sallallahu 'Alayhi Wasallam in the masjid (in a very humble posture) sitting in a qarfasaa posture. Due to his awe-inspiring personality, I began shivering".

Commentary

The 'ulama differ in the explanation of the word 'qarfasaa'. The most commonly known is, that while sitting on the ground, to lift both thighs in an upright position, and fold both arms around the legs. It is also termed in the Urdu language as sitting 'Gowt maar ke'. The reason for the awe was, that at this moment Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was in some deep thought and worry. He never worried over little things. He feared that perhaps a punishment or calamity might descend on the ummah. This seems to be the hadith that has been been mentioned briefly in hadith number twelve in the chapter on the dressing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. This hadith has another portion which the author has shortened, where it continues that one among those present, after seeing Sayyiditina Qaylah Radiyallahu 'Anha shivering said: 'Oh Rasulullah, this poor woman is trembling'. Sayyiditina Qaylah Radiyallahu 'Anha says: 'I was behind Rasulullah Sallallahu 'Alayhi Wasallam, and he did not look towards me. He only said: 'Oh poor woman, be calm'. As soon as Rasulullah Sallallahu 'Alayhi Wasallam said this all the fear in me vanished'. In some narrations this incident is narrated of a man, as has been mentioned in the chapter on the 'Dressing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam'.

(121) Hadith Number 2

The uncle of 'Abbaad bin Tamim, 'Abdullah bin Zayd Radiyallahu 'Anhu reports: "I have seen Rasulullah Sallallahu 'Alayhi Wasallam lying flat on his back in the masjid, with one leg resting on the other".

Commentary

In a narration of Sahih Muslim it has been prohibited to sleep in this manner. The 'ulama have summed up both narrations in different ways. A simple explanation is that there are two different postures of sleeping referred to in this manner, both of which have been verified in separate ahaadith. The first is to put the legs flat and rest the one leg on the other. This manner has been mentioned in the 'Shamaa-il', and there is no harm in adopting it. The second manner is to lie with both knees raised, then rest one leg on another. This verifies the narration of Sahih Muslim. The reason for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam prohibiting the second manner is because the lungi was generally worn in 'Arabia at that time, and it is very likely that the private parts would be exposed in this manner.

It has also been argued here that this hadith is not relevant to the sitting of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The 'ulama give different reasons for this. The simplest one is that in this chapter on sitting, the general meaning of both sitting and lying down is taken, although some of the narrations on lying down will be mentioned in the chapter on sleeping. It may also be possible, as Ibn Hajar has explained, that this type of sleeping (despite being prohibited in the narration) is permissible in the masjid. Therefore to sit in different postures should also be permissible.

(122) Hadith Number 3

Abu Sa'eed Khudari Radiyallahu 'Anhu says: "When Rasulullah Sallallahu 'Alayhi Wasallam sat in the masjid, he sat in the qarfasaa posture"

Commentary

By 'Qarfasaa' ('Gowt maar ke ' in Urdu) is meant to sit on the buttocks with both thighs raised, and both arms folded around the thighs. Sometimes instead of the arms a cloth, lungi or a turban is tied around the back, both thighs and legs. This manner of sitting displays humbleness and peacefulness. For this reason, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam many a time sat in this posture. The Sahaabah Radiyallahu 'Anhum also sat in this manner, but it was not the object to always sit in this manner. This does not contradict the narration mentioned in Abu Daawud, from which we gather that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sat crossed-legged from after fajr till ish-raaq (sunrise) in the masjid. It also does not contradict the other ahaadith narrated on this subject. By sitting in the

posture described in the hadith under discussion, besides showing humbleness, one gains rest also. It is said that sitting in a qarfasaa posture is like leaning on a wall for the 'Arabs. This is because in the wilderness there are no walls to lean upon, therefore this manner of sitting is in place of leaning on a wall. Many a time instead of the hands, a cloth was tied around (the body and legs) thus affording more rest.

باب ما جاء فى تكأة رسول الله صلى الله عليه وسلم

١٢٣ - (١) حدثنا عباس بن محمد الدورى البغدادى ، حدثنا إسحٰق بن منصور عن إسرائيل عن سِماك بن حرب عن جابر بن سمرة قال: رأيت رسول الله صلى الله عليه وسلم مُتَّكِئًا على وسادة على يساره ،

١٢٤ - (٢) حدثنا حميد بن مسعدة ، حدثنا بشر بن المفضل ، حدثنا الجريرى عن عبد الرحمٰن بن أبى بكرة عن أبيه قال: قال رسول الله صلى الله عليه وسلم ألا أُحدِّثكم بأكبر الكبائر؟ قالوا بلى يا رسول الله ، قال: الْاشراك بالله ، وعقوق الوالدين ، قال: وجلس رسول الله صلى الله عليه وسلم وكان متَّكِئًا ، قال: وشهادة الزور ، أو قول الزور ، قال: فما زال رسول الله صلى الله عليه وسلم يقولها حتّٰى قلنا ليته سكت ،

١٢٥ - (٣) حدثنا قتيبة بن سعيد ، حدثنا شريك عن علي بن الأقمر عن أبى جُحَيفة قال: قال رسول الله صلى الله عليه وسلم أمَّا أنا فلا اٰكل متَّكئا ،

١٢٦ - (٤) حدثنا محمد بن بشار ، حدثنا عبد الرحمٰن بن مهدى ، حدثنا سفيان عن علي بن الأقمر قال سمعت أبا جُحَيفة يقول: قال رسول الله صلى الله عليه وسلم لا اٰكل متَّكئا ،

١٢٧ – (٥) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا إسرائيل عن سِماك بن حرب عن جابر بن سمرة قال: رأيت النّبى صلى الله عليه وسلم متّكئا على وسادة ،

قال أبو عيسى: لم يذكر وكيع على يساره ، وهكذا روى غير واحد عن إسرائيل نحو رواية وكيع ، ولا نعلم أحدا روى فيه على يساره إلّا ما رواه إسحٰق بن منصور عن إسرائيل ،

Chapter on the pillow of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The author has mentioned four ahaadith in this chapter.

(123) Hadith Number 1

Jaabir bin Samurah Radiyallahu 'Anhu reports: "I observed Rasulullah Sallallahu 'Alayhi Wasallam lean on a pillow, which was on his left side".

Commentary

It is permissible to put a pillow on both the right and left, as stated in the hadith. The left side is mentioned, but only incidentally. According to the rules and regulations of the muhadditheen (hadith scholars), the left side is not mentioned in the well-known narrations. Imaam Tirmidhi has for this reason commented on this at the end of the chapter.

(124) Hadith Number 2

Abubakrah Radiyallahu 'Anhu relates that: "Rasulullah Sallallahu 'Alayhi Wasallam once said: 'Must I show you a great sin, from among the greatest sins?' The Sahaabah replied: 'Yes O Rasulullah, do tell us'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'To ascribe a partner unto Allah. To disobey one's parents. To bear false witness, (or tell a lie)'. (The narrator is not sure which of the two Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had said). At that time Rasulullah Sallallahu 'Alayhi Wasallam was leaning on something. When he mentioned lies, he sat up, and because of its importance began to repeat it many times, till we began hoping that he would stop, and not repeat it so many times".

Commentary

The reason for the Sahaabah Radiyallahu 'Anhum wishing that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam should stop repeating it, is because of their love for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and their fear that he would become tired. It is enough to say a thing once. It could be possible that he might have become angry, or that in anger, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam might say something that would become a cause of loss to the ummah. Those that attend these type of religious or worldly assemblies, are well aware of such situations. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam repeated this to show its importance. Lies and falsehood inevitably gets a person involved in adultery, murder and many other sins. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also said: "When a person lies, the malaa-ikah stay a (distance) of a mile away from him because of the odour it causes in a person's mouth". He has also said: "A Mu'min (believer) cannot be liar". Sayyidina Abubakr Siddiqe Radiyallahu 'Anhu says: 'Stay away from lies, because lies keep away imaan'. -Al-I'tidaal.

In this hadith the major sins are mentioned. In the shari'ah there are two types of sins. One is the minor sins, which are forgiven after performing wudu, salaah, saum, haj etc. The second is the major or greater sins. These are never forgiven without sincere taubah (repentance). Certainly if Allah wills He will forgive even the major sins through His Great Mercy. This is an exception, but the fundamental law is that they are not forgiven without sincere taubah. The 'ulama differ as to the count of the major sins. Special books have been written on this subject. 'Allaamah Dha-habi has written a special treatise on this subject, wherein he has counted four hundred major

sins. 'Allaamah Ibn Hajar Makki has also written a two volume book which has been printed in Egypt. He has mentioned all the major sins on every subject, like that of salaah, saum, zakaah, haj etc. He has counted four hundred and sixty seven major sins in detail. Mulla 'Ali Qaari has written in the commentary of the 'Shamaa-il Tirmidhi' the common major sins are as follows: To murder a person; adultery; homosexuality; the drinking of wine and other intoxicants; theft; falsely accusing a person; refusing to give evidence of a factual incident; take a false oath; unlawfully taking possession of anothers wealth or belonging; running away from war against non-believers without a valid reason; dealing in interest; stealing an orphan's possessions; taking and giving bribes; disobeying parents; cutting off relationship with one's relatives; relating a false hadith; breaking fast in Ramadaan (without a valid reason); cheating in measures and weights; performing a fard salaah before or after its stipulated time; avoiding paying zakaah; hitting or ill-treating a Muslim or non-Muslim with whom an agreement has been made; accusing or talk ill of the Sahaabah Radiyallahu 'Anhum; backbiting, especially about an 'aalim or a haafiz of the Qur-aan; telling tales (backbite) to an oppressor; being shameless and accept the prostitution or unlawful habits of one's wife or daughters; pimping; abstaining from Amri-bil-ma'ruf wan-nahyi 'anil munkar (commanding to do good, and prohibiting from committing evil), whilst having the strength and means to do so; practising black-magic (sihr, jadu) and teaching it to others; casting a spell (black magic) on someone; learning the Qur-aan and forget it; burning a living thing without a valid reason; giving up hope of attaining Allah's Mercy; having no fear of His punishment; a woman disobeying her husband, and without valid reason refuse to fulfil his desires.

Mulla 'Ali Qaari has given the above examples of major sins. In the 'Mazaahiri Haq', translation and commentary on 'Mishkaat', a special chapter has been written in the beginning, wherein similar sins have been mentioned. It has also been stated therein that to ascribe a partner unto Allah, in whatever form, e.g making a partner in praying to Him; in seeking assistance; in knowledge; in His Divine Power and Authority in creating; in calling (someone not present) for help; in saying; in naming; in slaughtering; in offering a vow; or the handing over all such matters to people instead of Allah; etc. The following are also included in the kitaab: To make an intention to persist in sinning; to consume intoxicants; marry one's mahram; gamble; keep friendship with non-believers; not to take part in jihaad, whilst having the power to do so; eat the meat of a dead animal; have faith in an astrologer, and the

forecasts of soothsayers; criticise Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and the malaa-ikah, and to deny his (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's) prophethood and their (malaa-ikah's) existence; criticise the Sahaabah Radiyallahu 'Anhum; cause a quarrel and fight between husband and wife; be wasteful; create rebellion, intrigue or mischief; appear nude before others (besides one's wife, or husband); be niggardly and stingy; not cleansing one's self from urine and sperm (i.e. if these fall onto the clothing and body and are not washed); disbelieve and refute taqdeer (divine foreordainment); lower the trouser or lungi below the ankles in pride; lament (no-hah) a person's death; begin or invent a bad mode, thing or manner; be ungrateful to a benefactor; call a Muslim a disbeliever; have intercourse with a menstruating woman; become happy when food becomes scarce; commit a sexual act with an animal; look at a man with lust; peep or spy in another's house; degrade the 'ulama or the huffaaz of the Qur-aan; fail to treat all wives equally if one has more than one wife; be unfaithful to the amir or leader etc.

The major sins also have their stages. That is why in the above hadith only the main ones among the major sins are mentioned according to their circumstances. The 'ulama have written that to keep on committing a (minor) sin, results in it becoming a major sin, and by repenting sincerely a major sin is forgiven. A sincere taubah is that, one should make a firm resolution that one shall not commit that sin again.

(125) Hadith Number 3 and 4

Abu Juhayfah Radiyallahu 'Anhu reports that: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'I do not lean when I have meals".

Commentary

This manner of eating is against humility, and it drives one to eat more. Some people are of the opinion that it results in creating a large tummy, and the food also does not digest quickly. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam mentions himself so that he may be emulated. The 'ulama write that there are four methods of leaning, and all four are included here. The first is to lean with either side of the body on a wall, pillow etc. The second is to lean with the palms on the ground. The third is to sit crossed legged on a pillow. The fourth method is to lean with the back on a large pillow or wall. All these postures are included in the above prohibition.

(127) Hadith Number 5

Jaabir bin Samurah Radiyallahu 'Anhu says: "I had seen Rasulullah Sallallahu 'Alayhi Wasallam lean on a pillow".

Commentary

This is the same hadith mentioned at the beginning of the chapter. The author wanted to comment on this hadith, therefore it is repeated here.

باب ما جاء فى إتكاء رسول الله صلى الله عليه وسلم

١٢٨ – (١) حدثنا عبد الله بن عبد الرحمٰن ، حدثنا عمرو بن عاصم ، حدثنا حمَّاد بن سلمة عن حميد عن أنس رضى الله عنه: أنَّ النَّبى صلى الله عليه وسلم كان شاكيا فخرج يتوكأ على أُسامة وعليه ثوب قِطرىٌّ قد توشَّح به فصلى بهم ،

١٢٩ – (٢) حدثنا عبد الله بن عبد الرحمٰن ، حدثنا محمد بن المبارك ، حدثنا عطاء بن مسلم الخفاف الحلبى ، حدثنا جعفر بن بُرقان عن عطاء ابن أبى رَباح عن الفضل بن عبَّاس قال: دخلت على رسول الله صلى الله عليه وسلم فى مرضه الَّذى توفى فيه ، وعلى رأسه عصابة صفراءُ ، فسلَّمتُ عليه ، فقال يا فضل ، قلت: لبَّيك يا رسول الله ، قال: أشدد بهذه العصابة رأسى ، قال: ففعلت ثمَّ قعد فوضع كفَّه على منكبى ، ثمَّ قام ودخل فى المسجد ، وفى الحديث قصَّة ،

Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam leaning on something other than a pillow

The pillow has been discussed in the previous chapter. Besides this Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took support of people at the time of illness, and also leaned on them as is evident from

the narrations. The author has therefore written this chapter separately. Two narrations are mentioned in this chapter.

(128) Hadith Number 1

Anas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam became ill. For this reason he came out of his room with the support of Usaamah Radiyallahu 'Anhu, and led the Sahaabah in salaah. Rasulullah Sallallahu 'Alayhi Wasallam wore a Yamaani printed shawl at that time.

Commentary

This has been discussed in hadith number six in the 'Chapter on the Clothing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.'

(129) Hadith Number 2

Fadl bin 'Abbaas Radiyallahu 'Anhu says: "I came to Rasulullah Sallallahu 'Alayhi Wasallam at the time of his last illness before he passed away. A yellow band was fastened around the mubaarak head of Rasulullah Sallallahu 'Alayhi Wasallam. I greeted him and after replying, he asked me to fasten the band tightly around his mubaarak head. I carried out his request. Thereafter Rasulullah Sallallahu 'Alayhi Wasallam sat up, then stood up supporting himself on my shoulder, and entered the masjid". There is a detailed incident in this hadith.

Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fastened the band because of a headache. Some 'ulama have translated it as a turban instead of a band. It is evident that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore different coloured turbans. The proof of the yellow turban is taken from this hadith. The incident which Imaam Tirmidhi has referred to has been mentioned in detail in the kitaab 'Majma'-uz Zawaa-id'. Sayyidina Fadl Radiyallahu 'Anhu says: "I attended the noble assembly of Rasulullah Sallallahu 'Alayhi Wasallam. I noticed that Rasulullah Sallallahu 'Alayhi Wasallam had a fever and a band was fastened around his mubaarak head. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Hold my hand'. I held his hand and (we) entered the masjid. Rasulullah Sallallahu 'Alayhi Wasallam sat on the mimbar, and said: 'Call the people'. I went to gather the people. After reciting the hamd and thanaa (thanks and praises to Allah) he addressed them on this subject: 'The time has come near when I shall leave you. Whomsoever I had hit on the back may take revenge. Whomsoever I have dishonoured or disgraced wrongfully, let him take

revenge by dishonouring me. Let no person fear that if he takes revenge I shall hate him, for it is not my nature to do so, nor is it appropriate for me to do so. Remember, that person shall be very dear to me who avenges himself, or forgives me, so that I may meet my creator in happiness and without fear. I will not consider it sufficient to announce this once only, but shall announce it again". Thereafter he descended from the mimbar. After performing the zuhr salaah, he again ascended the mimbar and made the same announcement. He also repeated about the hatred as mentioned above, and added that if anyone owe's anything, let him pay it because the disgrace of this world is much less than the disgrace of the hereafter. A person stood up and said: "Oh Rasulullah, you owe me three Dirhams'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'I will not refute someone's claim, nor will I make him swear an oath, but I would like to ask you, how and when was it taken?' He replied: 'A beggar once came to you. You asked me to give him three Dirhams'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam told Sayyidina Fadl Radiyallahu 'Anhu to pay him the three Dirhams. Thereafter another person got up and said: 'I owe the Baytul Maal (Public Treasury) three Dirhams, which I cheated and wrongfully took from it'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked: 'Why did you cheat?' He replied: 'At that time I was in need and very desperate'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked Sayyidina Fadl Radiyallahu 'Anhu to collect the money from him. Thereafter Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam announced: 'If anyone fears one's habits, let him ask for a du'aa (because the time for departure is near). A person got up and said: 'Oh Rasulullah, I am a liar, a munaafiq (hypocrite) and I sleep a lot'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made du'aa for him, 'Oh Allah grant him truthfulness, a strong (and complete) imaan (faith), and cure from the illness of sleeping (a lot)'. After that another person stood up and said: 'Oh Rasulullah, I am a liar, a munaafiq and there is no sin, which I have not committed'. Sayyidina 'Umar Radiyallahu 'Anhu warned him that he was openly declaring his sins. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'O 'Umar, be calm, the disgrace of the world is lighter and better than the disgrace of the hereafter'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made du'aa for that person, 'Oh Allah, grant him truthfulness and a strong imaan, and make his life a better one'. Thereafter Sayyidina 'Umar Radiyallahu 'Anhu got up and said something to the congregation. In reply to which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'Umar is with me and I am with 'Umar. After me 'Umar will remain on the truth wherever he goes'. In another hadith it is stated that a person

got up and said: 'O Rasulullah, I am a coward and have the sickness of sleeping a a lot'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also made du'aa for him. Sayyidina Fadl Radiyallahu 'Anhu says: 'We saw thereafter, that there was no person braver than him'. After this Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam went to the room of Sayyiditina 'Aayeshah Radiyallahu 'Anha and repeated to the women-folk what he had said to the menfolk. One Sahaabiyyah got up and said: 'Oh Rasulullah, I am helpless from my tongue'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made du'aa for her'". -Majma-uz Zawaa-id.

These people called themselves munaafiq (hypocrite) because of the fear they had of Allah. A few incidents are related in the second chapter of the 'Stories of the Sahaabah Radiyallahu 'Anhum'. Due to the great fear that overcame them, they sometimes thought they had become hypocrites. Even Sayyidina Abubakr Siddiqe Radiyallahu 'Anhu, who is the best person among the entire ummah of Sayyidina Muhammad Sallallahu 'Alayhi Wasallam, by the consensus of the Ahlul-Haq (rightful ones), also at times, felt that he had become a munaafiq, as we find from the incident of Sayyidina Hanzalah Radiyallahu 'Anhu, which is mentioned in the 'Stories of the Sahaabah Radiyallahu 'Anhum'. Ibn Abi Mulaykah says: 'I saw thirty people among the Sahaabah Radiyallahu 'Anhum who feared that they might have become munaafiqs'. Hasan Basri RA., who is among the great sufis and a Taabi'ee says: 'These Muslims of the past, i.e. The Sahaabah Radiyallahu 'Anhum and the present Muslims, i.e. those living among the Sahaabah and the Taabi'een, there are none among them who do not fear their nifaaq (hypocrisy). And in the past, and present times, there is no munaafiq, that is not content'. It is also reported from Hasan Basri RA. that the person that does not fear hypocrisy is in actual fact a munaafiq. Ebrahim Taymi, who is among the fuqahaa of the Taabi'een says: 'Whenever I compare my sayings to my deeds, I fear that they may be false'. -Bukhaari, Fathul Baari. What is meant, is the fear all these great personalities had for their own deeds. They thought of them as things that did not exist, nor had any value, as if nothing had been accomplished. They always feared that their advices and counsels etc. might become a means of their hypocrisy.

باب ما جاء فى صفة أكل رسول الله صلى الله عليه وسلم

١٣٠ – (١) حدثنا محمد بن بشار ، حدثنا عبد الرحمٰن بن مهدى عن سفيان عن سعد بن إبراهيم عن ابن الكعب بن مالك عن أبيه: أنَّ النَّبى صلى الله عليه وسلم كان يلْعقُ اصابعه ثلاثا ، قال أبو عيسى: روى غير محمد بن بشار هذا الحديث قال: كان يلعق أصابعه الثلاث ،

١٣١ – (٢) حدثنا الحسن بن علي الخلال ، حدثنا عفَّان ، حدثنا حمَّاد بن سلمة عن ثابت عن أنس قال: كان النَّبى صلى الله عليه وسلم إذا أكل طعامًا لَعِق أصابعَه الثلاث ،

١٣٢ – (٣) حدثنا الحسين بن علي بن يزيد الصدائى البغدادى ، حدثنا يعقوب بن إسحٰق يعنى الحضرمى ، حدثنا شعبة عن سفيان الثورى عن علي بن الاقمر عن أبى جُحَيفة قال: قال النَّبى صلى الله عليه وسلم أمَّا أنا فلا آكل متَّكئًا ، حدثنا محمد بن بشار ، حدثنا عبد الرحمٰن بن مهدى ، حدثنا سفيان عن علي بن الأقمر نحوه ،

١٣٣ – (٤) حدثنا هارون بن إسحاق الهمدانى ، حدثنا عبدة بن سليمان عن هشام بن عروة عن ابن الكعب بن مالك عن أبيه

قال: كان رسول الله صلى الله عليه وسلم يأكل بأصابعه الثلاث ويلعقهنّ ،

١٣٤ - (٥) حدثنا أحمد بن منيع ، حدثنا الفضل بن دُكين ، حدثنا مصعب بن سليم قال سمعت أنس بن مالك يقول: أُتي رسول الله صلى الله عليه وسلم بتمر ، فرأيته يأكل وهو مُقعٍ من الجُوع ،

Chapter on the description of the eating of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

A few of the eating and table manners of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam are mentioned in this chapter. Five ahaadith are mentioned herein.

(130) Hadith Number 1.

Kaa'b bin Maalik Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam licked his fingers thrice (after eating)".

Commentary

After eating it is mustahab to lick the fingers before washing the hands. According to some authorities, due to this narration it is mustahab to lick the fingers thrice. Mulla 'Ali Qaari says three times is not meant here, but that three fingers should be licked, as will be stated in another narration. Therefore, another narration of Sayyidina Kaa'b bin Maalik Radiyallahu 'Anhu is also mentioned in this chapter. Some commentators of the hadith say that it is a separate etiquette to lick the fingers thrice, so that it becomes completely clean, and in another narration where three fingers are mentioned, is also one of the etiquettes.

(131) Hadith Number 2.

Anas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam used to lick his three fingers after having eaten".

Commentary

It was the noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to eat with three fingers only. Although we find in a few narrations that he used five fingers also. In most narrations the three fingers; thumb, and middle fingers are mentioned. The benefit of eating with three fingers is that the amount taken (morsel) will be less, and one will not eat more. Imaam Nawawi says: 'We gather from these ahaadith that it is mustahab to eat with three fingers'. For this reason the fourth and fifth fingers should not be used unnecessarily. But if such food is eaten, where it is difficult to use only the three fingers, then there is no harm in using more. Mulla 'Ali Qaari has written that to eat with five fingers is a sign of greediness. Many a time due to the morsel being big, it results in the stomach being unnecessarily strained, it is also the reason for food getting stuck in the throat.

(132) Hadith Number 3.

Abu Juhayfah Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'I do not lean and eat'".

Commentary

This hadith has been discussed in a previous chapter.

(133) Hadith Number 4.

Ka'b bin Maalik Radiyallahu 'Anhu says: "It was the noble habit of Rasulullah Sallallahu 'Alayhi Wasallam to use three fingers whilst eating, and he also licked them".

Commentary

It has been mentioned in some narrations that he first licked the middle finger, then the sha-haadah finger, then the thumb. It was the noble habit of the master to use these three fingers. The 'ulama have mentioned many benefits in this method (sequence). The first is that the licking of the fingers will run in a manner where it goes to the right. The sha-haadah finger will be on the right of the middle finger. The

second is that the middle finger is long, therefore it will be more contaminated. For this reason it is more appropriate to begin with this finger. Khattaabi says: 'Some foolish people do not like to lick the fingers, and think it disgraceful, but they do not reason that the food that is on the finger is the same that they have been eating, there is nothing new on it'. Ibn Hajar says: 'If someone thinks of his own deed as disgraceful, it could be discussed. But to think of any act of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam as disgraceful, could be dangerous and may even lead to kufr (disbelief).—Jam'ul Wasaa-il.

In reality these things have a lot to do with habit. If one has a habit of something, it does not matter, and one will not even take notice of it. That is why if one naturally feels these deeds to be disgraceful, then too one should try to form a habit of it, (and should remind one's self that it is a sunnah of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam). Once when this humble servant went to Hijaaz (Sa'udi 'Arabia), a few who had not been to India, asked me surprisingly and with great astonishment, that we hear that there is a fruit in India known as the mango. We hear such disgusting things about it, that it surprises us. It is put to the mouth and sucked. It is removed then put to the mouth and sucked again, it is again removed, looked at, and sucked again. They were describing it with such disgust that it seemed they were about to vomit. An Indian will not feel anything disgusting about it. There are many such examples. One takes a spoonful of custard and puts it into the mouth, then puts the same spoon which has some saliva on it, into the plate again, eating from it a second and third time. There are countless other instances where a person is used to a certain way and manner and does not feel the least disgusted about it.

(134) Hadith Number 5.

Anas bin Maalik Radiyallahu 'Anhu says: "Dates were presented to Rasulullah Sallallahu 'Alayhi Wasallam. I saw him eating them. Due to hunger he was sitting on the support of something and not on his own support".

Commentary

That means he was supporting his back on a wall or something. It has been prohibited in the ahaadith to lean on something and eat. Here it was due to weakness, therefore it cannot be said that it is contrary to the ahaadith prohibiting it, nor can it be reasoned from this hadith that it is permissible to lean and eat.

باب ما جاء فى صفة خبز رسول الله صلى الله عليه وسلم

١٣٥ – (١) حدثنا محمد بن المثنى و محمد بن بشار قالا: حدثنا محمد بن جعفر ، حدثنا شعبة عن أبى إسحٰق قال سمعت عبد الرحمٰن بن يزيد يحدث عن الأسود بن يزيد عن عائشة رضى الله عنها انّها قالت: ما شبع اٰل محمد صلى الله عليه وسلم من خبز الشعير يومين متتابعين حتى قبض رسول الله صلى الله عليه وسلم ،

١٣٦ – (٢) حدثنا عباس بن محمد الدورى ، حدثنا يحيى بن أبى بكير ، حدثنا حَرِيز بن عثمان عن سليم بن عامر قال سمعت أبا امامة الباهلى يقول: ما كان يَفضُل عن أهل بيت رسول الله صلى الله عليه وسلم خبز الشعير ،

١٣٧ – (٣) حدثنا عبد الله بن معاوية الجمحى ، حدثنا ثابت بن يزيد عن هلال بن خباب عن عكرمة عن ابن عباس رضى الله عنه قال: كان رسول الله صلى الله عليه وسلم يبيت الليالى المتتابعة طاوِيًا هو وأهله لا يجدون عَشاءً وكان أكثر خبزهم خبز الشعير ،

١٣٨ – (٤) حدثنا عبد الله بن عبد الرحمٰن ، حدثنا عبيد الله بن عبد المجيد الحنفى ، حدثنا عبد الرحمٰن ابن عبد الله بن دينار ، حدثنا أبو حازم عن سهل بن سعد انّه قيل له: أكل رسول الله ﷺ

النَّقِيَّ يعنى الحُوارى ، فقال سهل: ما رأى رسول الله ﷺ النقى
حتى لقى الله تعالى عز وجل ، فقيل له: هل كانت لكم مَناخِلُ على
عهد رسول الله صلى الله عليه وسلم ، قال: ما كانت لنا مناخِلُ ،
فقيل كيف كنتم تصنعون بالشعير ، قال: ننفُخه فيَطيرُ منه ما طار
ثمَّ نَعجِنُهُ ،

١٣٩ – (٥) حدثنا محمد بن بشار ، حدثنا معاذ ابن هشام قال:
حدثنى أبى عن يونس عن قتادة عن أنس بن مالك قال: ما أكل
نبى الله صلى الله عليه وسلم على خِوَانٍ ولا فى سُكُرُّجَةٍ ولا خُبِزَ له
مُرَقَّقٌ ، قال فقلت لقتادة فعلى ما كانوا يأكلون؟ قال: على هذه
السُّفرِ ،
قال محمد بن بشار: يونس هذا الذى روى عن قتادة هو يونس
الأسكاف .

١٤٠ – (٦) حدثنا أحمد بن منيع ، حدثنا عباد بن عباد المهلبى
عن مجالِدٍ عن الشعبى عن مسروق قال: دخلت على عائشة فدعت
لى بطعام وقالت: ما أشبع من طعام فأشاء أن أبكى إلّا بكَيتُ
، قال: قلت لِمَ؟ قالت: أذكر الحال الَّتى فارق عليها
رسول الله صلى الله عليه وسلم الدنيا ، والله ما شَبِع من خبز ولا
لحم مرَّتين فى يوم واحِدٍ ،

١٤١ – (٧) حدثنا محمود بن غيلان ، حدثنا أبو داؤد قال:
حدثنا شعبة عن أبى إسحٰق قال: سمعت عبد الرحمٰن ابن

يزيد يحدث عن الأسود بن يزيد عن عائشة قالت: ما شبع
رسول الله صلى الله عليه وسلم من خبز الشعير يومين متتابعين حتى
قُبض ،

١٤٢ – (٨) حدثنا عبد الله بن عبد الرحمٰن ، حدثنا عبد الله بن
عمر وأبو معمر ، حدثنا عبد الوارث عن أبى عَرُوبة عن قتادة
عن أنس قال: ما أكل رسول الله صلى الله عليه وسلم على خوان ،
ولا أكل خبزا مُرَقَّقًا حتى مات ،

Chapter on the bread of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

The type of bread that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ate is mentioned here. Eight ahaadith are mentioned in this chapter.

(135) Hadith Number 1.

'Aayeshah Radiyallahu 'Anha says: "Till the demise of Rasulullah Sallallahu 'Alayhi Wasallam, his family never ate a full stomach of bread made of barley for two consecutive days".

Commentary

It is possible that they may have eaten a full stomach of dates, but not of bread, where they did not eat it for two consecutive days. A question may arise, that it is evident from the ahaadith, that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam gave his wives their expenses

for a year. There seems to be a contradiction between the two ahaadith. The 'ulama have explained it in various ways. Among these, one explanation is that, in the hadith the word 'Ahl' (family) is extra and it means that the expenses were for himself. It also shows that he did not have any other provisions. A narration is related on this topic from Sayyiditina 'Aayeshah Radiyallahu 'Anha at the end of the chapter. Some 'ulama have explained it in this manner, that he gave his wives provision, but they also, in wanting to gain thawaab (reward), gave it away in charity. According to this humble servant there are two other explanations that may be possible. Since it is not taken from the sayings of the great learned, it cannot be taken as an argument or proof, but can surely be assumed. The first is that the yearly expenses were only that much, that they did not cover the cost of continuously eating bread for two consecutive days, but of eating bread sometimes, dates sometimes, and at times remaining hungry. The second is that it may have been in the form of dates. This is not denied in this hadith but that of eating bread is.

(136) Hadith Number 2.

Abu Umaamah Al-Baahili Radiyallahu 'Anhu says: "Bread made of barley was never left over in the house of Rasulullah Sallallahu 'Alayhi Wasallam".

Commentary

Whenever bread made of barley was prepared, the quantity was so little that there were none left over. There was not enough to fill the stomach. Also Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used to have many guests and the As-haabus Suffah were permanent guests of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

(137) Hadith Number 3.

Ibn 'Abbaas Radiyallahu 'Anhu reports that: "Rasulullah Sallallahu 'Alayhi Wasallam and his family spent many consecutive nights without food, because there would be no supper. The bread of Rasulullah Sallallahu 'Alayhi Wasallam was mostly made of barley". (Sometimes bread made of wheat was also available).

Commentary

Although there were among the Sahaabah Radiyallahu 'Anhum, a few who were wealthy, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

did not let anyone know, nor did his family members let anyone know, of their state.

(138) Hadith Number 4.

Someone asked Sahl bin Sa'd Radiyallahu 'Anhu: "Did Rasulullah Sallallahu 'Alayhi Wasallam ever eat bread made of white (fine) flour?" He replied: "White flour may not have come before Rasulullah Sallallahu 'Alayhi Wasallam till his last days". The questioner then asked: "Did you people use sieved flour in the time of Rasulullah Sallallahu 'Alayhi Wasallam?". He replied "No, it was not". The questioner then asked: "How was bread from barley prepared?" (because it has more particles in it). Sahl Radiyallahu 'Anhu replied: "We used to blow into the flour and the big particles flew out. The rest was made into dough".

Commentary

Allah! Allah is everlasting. Today it is difficult for us to eat even wheat flour that is not sifted. Whereas unsifted flour is good for digestion. Bread made of fine flour although being heavy (and difficult to digest) has become common. Many homes, because of luxury have kept up this wasteful practice. Some 'ulama have written that the first bid'ah that crept into Islaam was the use of a sieve. This bid'ah should not be confused with the shar'ee bid'ah, which is against the sunnah. It is being called bid'ah in view of new trends. It is undoubtedly jaa'iz (permissible).

(139) Hadith Number 5.

Anas Radiyallahu 'Anhu reports that: "Rasulullah Sallallahu 'Alayhi Wasallam never ate food from a table, nor from small plates, nor was chapaati (a type of thin bread) ever made for him. Yunus Radiyallahu 'Anhu says, I asked Qataadah: 'Then on what did Rasulullah Sallallahu 'Alayhi Wasallam put and eat his food?'. He replied: 'On this leather dastarkhaan'".

Commentary

Sayyidina Yunus Radiyallahu 'Anhu and Sayyidina Qataadah Radiyallahu 'Anhu who are mentioned in the translation are two narrators in the chain of this hadith. 'Allaamah Munaawi and Mulla 'Ali Qaari say that it has always been the custom of proud people to eat on a table.

It has been stated in the 'Kaukabe Durri' that in our times because it is also an imitation of the Christians, therefore it is makruh tahreemi.

The question of imitating others is very important. We have been warned many a time in the hadith (under different headings) about it. We have been prohibited from imitating others in the manner of eating, drinking, mode of dress and even that of worship. The subject of imitating others has been mentioned many a time in the ahaadith of the saum (fast) of 'Aa-shura and adhaan. We consider it an insignificant thing and do not take special care of it. And to Allah is our complaint.

(140) Hadith Number 6.

Masruq says: "I went to 'Aayeshah (Radiyallahu 'Anha). She ordered food for me and began saying 'I never eat a stomachful but feel like crying, then I do cry'. Masruq asked: 'Why do you feel like crying?'. She replied: 'I remember that condition of Rasulullah Sallallahu 'Alayhi Wasallam on which he left us for the next world. I swear by Allah that he never filled his stomach twice in one day with meat or bread'".

(141) Hadith Number 7.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam never filled his stomach with bread made of barley for two consecutive days till he passed away".

Commentary

This is the same hadith that was mentioned in the beginning of the chapter. The only difference is, there the whole household was mentioned, here only Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself is mentioned. The aim is the same. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam preferred a simple life for himself and his family. There was not so much, that all could fill their stomachs. Even if there was something available it was given to the poor.

(142) Hadith Number 8.

Anas Radiyallahu 'Anhu says: "Till the end of his life Rasulullah Sallallahu 'Alayhi Wasallam never ate on a table and never ate a chapaati".

Commentary

This hadith is also mentioned in hadith number five of this chapter. It is clear from the narrations that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam preferred a simple life. Whenever Allah Ta'aala sent an angel to ask Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam if he preferred to live a simple life with poverty and hunger or a life with wealth and

pomp, he always replied that he preferred the first (simple life). Many ahaadith are mentioned on this subject. The 'ulama give two explanations for this. The first is that because Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam preferred a simple way of life, only that much was made available as has been previously mentioned. Or that although it was available, in humbleness he did not consume it but distributed it.

باب ما جاء فى صفة إدام رسول الله صلى الله عليه وسلم

١٤٣ – (١) حدثنا محمد بن سهل بن عسكر وعبد الله بن عبد الرحمٰن قالا: حدثنا يحيى بن حسان ، حدثنا سليمان ابن بلال عن هشام ابن عروة عن أبيه عن عائشة رضى الله عنها: أنَّ رسول الله صلى الله عليه وسلم قال: نِعم الْادام الخَلُّ ، قال عبد الله بن عبد الرحمٰن فى حديثه نِعم الْادْمُ أو الْادَام الخَلُّ ،

١٤٤ – (٢) حدثنا قتيبة ، حدثنا أبو الأحوص عن سماك بن حرب قال: سمعت النعمان بن بشير يقول: ألستم فى طعام وشراب ما شئتم ، لقد رأيت نبيكم (صلى الله عليه وسلم) وما يجد من الدَّقَلِ ما يملأ بطنَه ،

١٤٥ – (٣) حدثنا عبدة بن عبد الله الخزاعى ، حدثنا معاوية بن هشام عن سفيان عن محارب بن دثار عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وسلم: نِعْمَ الْادَامُ الْخَلُّ ،

١٤٦ – (٤) حدثنا هناد ، حدثنا وكيع عن سفيان عن أيوب عن أبى قلابة عن زهدم الجرمى قال: كنَّا عند أبى موسى الأشعرى فَأُتى بلحم دَجَاج فتنحى رجُل من القوم ، فقال: مالَكَ؟ قال: إنّى رأيتها تأكل شيئا نتناً فحلفت أن لا آكلها ، قال: اُدنُ فإنّى رأيت رسول الله صلى الله عليه وسلم يأكل لحم دَجاج ،

١٤٧ – (٥) حدثنا الفضل بن سهل الأعرج البغدادى ، حدثنا إبراهيم بن عبد الرحمٰن بن مهدى عن إبراهيم ابن عمر بن سفينة عن أبيه عن جده قال: أكلت مع رسول الله صلي الله عليه وسلم لحم حُبارٰى ،

١٤٨ – (٦) حدثنا علي بن حُجر ، حدثنا إسماعيل بن إبراهيم عن أيوب عن القاسم التيمى عن زَهدم الجرمى قال: كنَّا عند أبى موسى الأشعرى ، قال: فقُدِّم طعامُهُ ، وقُدِّم فى طعامِهِ لحمُ دَجَاج ، وفى القوم رجل من بنى تيم الله ، أحمَرُ كأنَّه مولى ، قال فلم يدنُ ، فقال له أبو موسى: ادنُ فإنى قد رأيت رسول الله صلى الله عليه وسلم أكل منه ، قال: إنى رأيته يأكل شيئا فَقَذِرْتُهُ ، فحلفت أن لا أطعَمَه أبدًا ،

١٤٩ – (٧) حدثنا محمود بن غيلان ، حدثنا أبو أحمد الزبيرى وأبو نُعيم قالا: حدثنا سفيان عن عبد الله بن عيسى عن رجل من أهل الشام يقال له عطاء عن أبى أُسيد قال: قال رسول الله صلى الله عليه وسلم: كلوا الزيت ، وادهنوا به ، فإنَّه من شجرة مباركة ،

١٥٠ – (٨) حدثنا يحيى بن موسى ، حدثنا عبد الرزاق ، حدثنا مَعمَر عن زيد بن أسلم عن أبيه عن عمر ابن الخطاب رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: كلوا الزيت وادَّهنوا به فإنَّه من شجرة مباركة ،

قال أبو عيسى: وكان عبد الرزاق يضطرب فى هذا الحديث ، فربما أسنده وربما أرسله ، حدثنا السِنجى وهو أبو داؤد سليمان بن معبد المروزى السِنجى ، حدثنا عبد الرزاق عن مَعمر عن زيد بن أسلم عن أبيه عن النَّبى صلى الله عليه وسلم نحوه ولم يذكر فيه عن عمر ،

١٥١ – (٩) حدثنا محمد بن بشار ، حدثنا محمد بن جعفر وعبد الرحمٰن بن مهدى قالا: حدثنا شعبة عن قتادة عن أنس بن مالك قال: كان النَّبى صلى الله عليه وسلم يُعجبه الدُّباء فأُتى بطعام أو دُعى له ، فجعلت اتتبَّعه ، فأضعُهُ بين يديه لما أعلم أنَّه يحبُّهُ

١٥٢ – (١٠) حدثنا قتيبة بن سعيد ، حدثنا حفص بن غياث عن إسماعيل بن أبى خالد عن حكيم بن جابر عن أبيه قال دخلتُ: على النَّبى صلى الله عليه وسلم فرأيت عنده دُبَّاء يُقَطَّعُ ، فقلت ما هذا؟ قال :كثر به طعامنا ،

قال أبو عيسى: وجابر هذا هو جابر بن طارق ، ويقال ابن أبى طارق وهو رجل من أصحاب رسول الله صلى الله عليه وسلم ولا يعرف له إلّا هذا الحديث الواحد ، وأبو خالد اسمه سعد ،

١٥٣ – (١١) حدثنا قتيبة بن سعيد عن مالك ابن أنس عن إسحٰق بن عبد الله بن أبى طلحة أنَّه سمع أنس بن مالك يقول: إنَّ خيَّاطاً دعا رسول الله صلى الله عليه وسلم لطعام صنعه ،

قال أنس فذهبت مع رسول الله صلى الله عليه وسلم إلى ذالك الطعام ، فقرَّب إلى رسول الله صلى الله عليه وسلم خبزا من شعير ومَرَقاً فيه دُبَّاءٌ وقديدٌ ، قال أنس: فرأيت النَّبى صلى الله عليه وسلم يتتبَّع الدباء حوالى القصعة ، فلم أزل احب الدباء من يومئذ ،

١٥٤ – (١٢) حدثنا أحمد بن إبراهيم الدورق وسلمة بن شبيب ومحمود بن غيلان قالوا: حدثنا أبو اسامة عن هشام بن عروة عن أبيه عن عائشة قالت: كان النَّبى صلى الله عليه وسلم يحبُّ الحلواء والعسل ،

١٥٥ – (١٣) حدثنا الحسن بن محمد الزعفرانى ، حدثنا حجاج بن محمد قال: قال ابن جريج: أخبرنى محمد بن يوسف أنَّ عطاء بن يسار أخبره أنَّ امّ سلمة أخبرته أنَّها قرَّبت إلى رسول الله صلى الله عليه وسلم جَنْبًا مشويًّا ، فأكل منه ثمَّ قام إلى الصلوٰة وما توضَّأ ،

١٥٦ – (١٤) حدثنا قتيبة ، حدثنا ابن لهيعة عن سليمان بن زياد عن عبد الله بن الحارث قال: أكلنا مع رسول الله صلى الله عليه وسلم شِواءً فى المسجد ،

١٥٧ – (١٥) حدثنا محمود بن غيلان ، حدثنا وكيع ، حدثنا مِسعر عن أبى صخرة جامع بن شداد عن المغيرة ابن عبد الله عن

المغيرة بن شعبة قال: ضِفت مع رسول الله صلى الله عليه وسلم ذات ليلة فأُتى بجنبٍ مشوىٍّ ثم أخذ الشّفرة فجعل يحزُّ ، فحزَّ لى بها منه ، قال: فجاء بلال يؤذنه بالصلٰوة فألقى الشَّفرة فقال: ماله؟ تربت يداه؟ قال: وكان شاربه قد وفٰى ، فقال له أقصُّه لك على سواك أو قُصَّهُ على سواك ،

١٥٨ – (١٦) حدثنا واصل بن عبد الأعلى ، حدثنا محمد بن فضيل عن أبى حيان التيمى عن أبى زرعة عن أبى هريرة قال: أُتي النَّبى صلى الله عليه وسلم بلحم فرُفع إليه الذِّراع ، وكانت تُعجِبُهُ ، فنَهَشَ منها ،

١٥٩ – (١٧) حدثنا محمد بن بشار ، حدثنا أبو داؤد عن زهير يعنى ابن محمد عن أبى إسحٰق عن سعيد بن عياض عن ابن مسعود قال: كان النَّبى صلى الله عليه وسلم يعجبه الذراع ، قال وسُمَّ فى الذِّراع ، وكان يُرى أنَّ اليهود سَمُّوهُ ،

١٦٠ – (١٨) حدثنا محمد بن بشار ، حدثنا مسلم بن إبراهيم ، حدثنا أبان بن يزيد عن قتادة عن شهر بن حوشب عن أبى عُبيد قال: طبخت للنَّبى صلى الله عليه وسلم قدرا ، وقد كان يعجبه الذراع فناولته الذراع ثم قال: ناوِلنى الذراع فناولته ، ثم قال: ناولنى الذِّراع فقلت: يا رسول الله وكَم للشاة من ذراع؟ فقال: والَّذى نفسى بيده لو سكَتَّ لَناولْتنى الذراع ما دعوتُ

١٦١ – (١٩) حدثنا الحسن بن محمد الزعفرانى ، حدثنا يحيى بن عباد عن فليح بن سليمان قال: حدثنى رجل من فليح عباد يقال له عبد الوهاب بن يحيى بن عبّاد عن عبد الله بن الزبير عن عائشة قالت: ما كانت الذراع أحبُّ اللحم إلى رسول الله صلى الله عليه وسلم ولكنَّه كان لا يجد اللحم الّا غِبًّا ، وكان يعجَل إليها لأنَّها اعجَلُها نُضْجًا ،

١٦٢ – (٢٠) حدثنا محمود بن غيلان ، حدثنا أبو أحمد ، حدثنا مِسعرٌ ، قال سمعت شيخا من فهم ، قال سمعت عبد الله بن جعفر يقول: سمعت رسول الله صلى الله عليه وسلم قال: إنَّ أطيب اللَّحم لحم الظهر ،

١٦٣ – (٢١) حدثنا سفيان بن وكيع ، حدثنا زيد بن الحباب عن عبد الله بن المؤمل عن إبن أبى مليكة عن عائشة: أنَّ النَّبى صلى الله عليه وسلم قال نعم الْادام الخلُّ ،

١٦٤ – (٢٢) حدثنا أبو كريب محمد بن العلاء ، حدثنا أبو بكر بن عياش عن ثابت أبى حمزة الثمالى عن الشعبى عن امّ هانىء قالت: دخل علىَّ النَّبى صلى الله عليه وسلم فقال: أعندكِ شيءٌ؟ فقلت: لا إلّا خبز يابس وخلٌّ ، فقال هاتى ، ما أقفَرَ بيتٌ من أُدمٍ فيه خلٌّ ،

١٦٥ – (٢٣) حدثنا محمد بن المثنى قال: حدثنا محمد بن جعفر ،

حدثنا شعبة عن عمرو بن مُرَّة عن مُرَّة الهمدانى عن أبى موسى الأشعرى عن النَّبى صلى الله عليه وسلم قال: فضلُ عائشة على النِّساء كفضل الثَّريد على سائر الطعام ،

١٦٦ – (٢٤) حدثنا علي بن حجر ، حدثنا إسماعيل بن جعفر ، حدثنا عبد الله بن عبد الرحمٰن بن معمر الأنصارى أبو طوالة أنَّه سمع أنس بن مالك يقول: قال رسول الله صلى الله عليه وسلم: فضلُ عائشة على النِّساء كفضل الثَّريد على سائر الطعامْ ،

١٦٧ – (٢٥) حدثنا قتيبة بن سعيد ، حدثنا عبد العزيز بن محمد عن سهيل ابن أبى صالح عن أبيه عن أبى هريرة: أنَّه رأى رسول الله صلى الله عليه وسلم توضَّاء من ثَور أَقِط ثمَّ راٰه أكل من كتف شاة ، ثمَّ صلى ولم يتوضَّأ ،

١٦٨ – (٢٦) حدثنا ابن أبى عمر ، حدثنا سفيان بن عُيينة عن وائل بن داؤد عن أبيه وهو بكر بن وائل عن الزُّهرى عن أنس بن مالك قال: أولَمَ رسول الله صلى الله عليه وسلم على صفيَّةَ بتمر وسويق ،

١٦٩ – (٢٧) حدثنا الحسين بن محمد البصرى ، حدثنا الفُضَيل بن سليمان ، حدثنى فائدٌ مولى عبيد الله بن علي أبى رافع مولى رسول الله صلى الله عليه وسلم قال: حدثنا عبيد الله بن علي عن

جدته سلمٰى أنَّ الحسن بن علي وابن عباس وابن جعفر أتوها ، فقالوا لها: اصنعى لنا طعاما مما كان يُعجب رسول الله صلى الله عليه وسلم ويحسن أكله ، فقالت: يا بُنَىَّ لا تشتهيه اليوم ، قال: بلى اصنعيه لنا ، قال: فقامت فأخذت شيئا من الشعير فطحنَتْهُ ، ثمَّ جعلَتْهُ فى قدر وصَبَّت عليه شيئا من زيت ، ودقَّت الفُلفُل والتَّوابل فقرَّبته إليهم ، فقالت: هذا مما كان يُعجِب النَّبى صلى الله عليه وسلم ويُحسن أكله ،

١٧٠ – (٢٨) حدثنا محمود بن غيلان ، حدثنا أبو أحمد ، حدثنا سفيان عن الأسود بن قيس عن نبيح العنزى عن جابر بن عبد الله قال: أتانا النَّبى صلى الله عليه وسلم فى منزلنا ، فذبحنا له شاةً ، فقال: كأنَّهم علموا انَّا نحبُّ اللَّحم ، وفى الحديث قصَّة

١٧١ – (٢٩) حدثنا إبن أبى عمر ، حدثنا سفيان ، حدثنا عبد الله بن محمد بن عقيل أنَّه سمع جابرًا ، قال سفيان وحدثنا محمد بن المنكدر عن جابر قال: خرج رسول الله صلى الله عليه وسلم وأنا معه ، فدخل على امرأة من الأنصار فذبحت له شاةً فأكل منها ، وأتته بقناع من رُطَبٍ فأكل منه ثمَّ توضأ للظهر وصلى ، ثمَّ انصرف فأتته بِعُلالَةٍ من عُلالَةِ الشاةِ ، فأكل ثمَّ صلى العصرَ ولم يتوضأ ،

١٧٢ – (٣٠) حدثنا العبّاس بن محمد الدوري ، حدثنا يونس بن محمد ، حدثنا فليح بن سليمان عن عثمان بن عبد الرحمٰن عن يعقوب بن أبي يعقوب عن امّ المنذر قالت: دخل عليَّ رسول الله صلى الله عليه وسلم ومعه علي ، ولنا دَوَالٍ معلقة ، قالت: فجعل رسول الله صلى الله عليه وسلم يأكل وعلي معه يأكل ، فقال رسول الله صلى الله عليه وسلم لِعَلي: مَهْ يا علي فإنَّك ناقةٌ ، قالت فجلس علي والنَّبي صلى الله عليه وسلم يأكل ، قالت: فجعلت لهم سِلقًا وشعيرًا ، فقال رسول الله صلى الله عليه وسلم لِعَلي: يا علي من هذا فأصِب فإنّه أوفق لك ،

١٧٣ – (٣١) حدثنا محمود بن غيلان ، حدثنا بشر بن السّري عن سفيان عن طلحة بن يحيى عن عائشة امّ المؤمنين رضي الله عنها قالت: كان النَّبي صلى الله عليه وسلم يأتيني فيقول أعندَكِ غداء ، فأقول لا ، قالت: فيقول إني صائم ، قالت: فأتانا يومًا فقلت يا رسول الله إنّه اُهديت لنا هدية ، قال وما هي؟ قلت: حَيسٌ ، قال: أما إني أصبحت صائما ، قالت: ثم أكل ،

١٧٤ – (٣٢) حدثنا عبد الله بن عبد الرحمٰن ، حدثنا عمر بن حفص بن غياث ، حدثنا أبي عن محمد بن أبي يحيى الأسلمي عن يزيد بن أبي اميّة الأعور عن يوسف بن عبد الله بن سلام قال: رأيت النَّبي صلى الله عليه وسلم أخذ كِسرَةً من خبز الشعير ، فوضع عليها تمرة ، قال هذا إدام هذه وأكل ،

١٧٥ – (٣٣) حدثنا عبد الله بن عبد الرحمن ، حدثنا سعيد بن سليمان عن عبّاد بن العوام عن حُميد عن أنس بن مالك: أنَّ رسول الله صلى الله عليه وسلم كان يعجبه الثُّفْلُ ، قال عبد الله: يعنى ما بقى من الطعام ،

Chapter on the description of the curry of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

There are more than thirty ahaadith mentioned in this chapter. In some copies of this kitaab an additional subject (essay) is written and that is on the curries and different things that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ate.

(143) Hadith Number 1.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam once said: 'What a nice curry vinegar is'".

Commentary

The reason being there is not much trouble in it. Bread can easily be eaten with it. It is always easily available. It also keeps away formalities. Besides one lives in this world for a little while. Vinegar has many benefits in it. It is an antidote for poison. It stops phlegm and gall. It helps digest food, kills the worms of the stomach and creates a good appetite. Due to its cold effect, it may not be good for some people. But it surely is a good curry which is obtained easily In whatever way it is praised, its full benefits cannot be emphasised. It is stated in a hadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ate it and said: 'What a wonderful curry it is'. In another hadith it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made du'aa for

barakah in it and said: 'It was the curry of the previous ambiyaa also'. In one hadith it is stated, 'The house that has vinegar in it, will not be in need'. i.e. That house will not be in need of curry. These narrations have been mentioned in the Jam'ul Wasaa-il from Ibn Maajah.

(144) Hadith Number 2.

Nu'maan bin Bashir Radiyallahu 'Anhu says: "Are you not in the luxuries of eating and drinking. Whereas I have seen Rasulullah Sallallahu 'Alayhi Wasallam not having ordinary type of dates to full his stomach".

Commentary

The Sahaabi's intention is to persuade one to follow the simple life of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and that one lives in this world for only a short period. When in the hadith it is denied that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have ordinary dates to fill his stomach than what about bread and curry?

(145) Hadith Number 3.

Jaabir bin 'Abdullah Radiyallahu 'Anhu relates that Rasulullah Sallallahu 'Alayhi Wasallam said: "What a wonderful curry vinegar is?".

Commentary

It is possible that when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said this, both Sayyiditina 'Aayeshah Radiyallahu 'Anha and Sayyidina Jaabir Radiyallahu 'Anhu were present. It is more correct that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said this on different occasions.

(146) Hadith Number 4.

Zahdam Al-Jarmi RA. says that we were present in the assembly of Abu Musa Ash'ari Radiyallahu 'Anhu. Fowl meat was served for food. A person from among those present, moved back. Abu Musa Radiyallahu 'Anhu asked him the reason (for doing so). He replied: 'I had seen the fowl eat something (dirty) so I swore an oath that I will not eat it'. Abu Musa Radiyallahu 'Anhu said: 'In that case, I had seen Rasulullah Sallallahu 'Alayhi Wasallam eat the meat of a fowl' (come and partake of

it without fear. If it was not permissible or disliked, how did Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam eat it).

Commentary

The object is that something which is permissible in shari'ah must not be prohibited. Break the oath and give kaffaarah. Eating of the fowl is permissible according to all the Imaams. The 'ulama have only stated that it is makruh to eat the Jalalah type of fowl. (Because it eats dirt). The effect of the fowl is hot and moist (according to the physicians). It digests quickly, creates good humour (body fluids) in the body. It strengthens the brain and the main parts of the body, clears the voice, and gives the body a good complexion. It strengthens the senses too.

(147) Hadith Number 5.

Safeena Radiyallahu 'Anhu says: "I ate the meat of Hubaa-raa with Rasulullah Sallallahu 'Alayhi Wasallam".

Commentary

Hubaa-raa is a type of a bird. The 'ulama differ on its meaning. Some say it is Ta'dha-ri. Some say it is Batera (quail), others say it is Sarkhaab. Some translations say it is Chaka Chakoi. It is written in the 'Muheet Aa'zam' that Hubaa-raa is called Ho-barah, Shawaat and Sha-waal in Persian. In Turkish it is called Tau'adh-ri, and in Hindi Charz. It is a wild bird and has a greyish colour, a large neck and long legs, the beak is also slightly large, and it flies at a speed. It is also known as Jarj. The Greeks call it Ghalofas. In size it is between a Heron and a water fowl. The author of 'Lughatus Sa-raah' has also translated Hubaa-raa as Shawaat. In Mazaahire Haq it is translated as Ta'dhari. Other authors have also translated it as Ta'dhari. For this reason Ta'dhari is more correct. The author of 'Ghayaath' has written both Ta'dhari and Charz. —The author of 'Bahrul Jawaahir' has also translated it as Ta'dhari and Charz. He writes that it is also called Sarkhaab. But the author of 'Muheet' has written that Sarkhaab, which is also called Chakwa is another type of bird. The author of 'Nafaa'is' say the 'Arabic of Chakwa and Sarkhaab is Nahaam. Therefore it is more correct that Sarkhaab is another bird.

Safeena was a laqab (title) of the freed slave of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He was known as Safeena because in travels he carried a lot of goods on his back.

(148) Hadith Number 6.

Zahdam Al-Jarmi RA. says: "We were present in the company of Abu Musa Ash'ari. Food was presented to him in which there was fowl meat also. Among those present was a person from the tribe of Banu Taymillah who was reddish in colour and seemed a freed slave. He moved back and sat on one side. Abu Musa asked him to come near (and partake of the food) and related to him that Rasulullah Sallallahu 'Alayhi Wasallam also ate the meat of a fowl. He excused himself saying: 'I had seen it eating such a thing which makes me dislike eating it. For this reason I had sworn an oath that I shall not eat it'".

Commentary

This is the same hadith that has been mentioned previously. Because of the difference in the chain of narrators, there is also a difference in the describing of the narration. Both ahaadith are described in brief in the Shamaa-il. This incident is mentioned in detail in the Bukhaari, where it is stated that in the end Sayyidina Abu Musa Ash'ari Radiyallahu 'Anhu told him to partake of the fowl and give a kaffaarah for the oath. What does it mean, or what is derived by swearing an oath not to eat a thing which is halaal?

(149) Hadith Number 7.

Abu Usayd Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'Use olive oil in eating and for rubbing (on the body), for it is from a mubaarak (blessed) tree'".

Commentary

The blessedness of this tree has been mentioned in the Qur-aan in the aayah *". . . from a blessed tree, an olive neither of the East nor of the West, . . . " —Surah An Nur, 35.*

The 'ulama have mentioned different reasons for its blessedness. Some say it is mostly grown in Syria and the earth of Syria is blessed because seventy prophets were sent to it. Some say it is blessed because of its many benefits. Abu Nu'aym says: 'It has a cure for seventy diseases of which one is leprosy'. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu says: 'Every part of the olive is beneficial. The oil is used for burning and cooking. It is also used for tanning. Its wood is used for firewood. The ash of the olive is especially good for washing silk'. It is said that the olive tree has a long life. It bears fruit after forty years and

has a lifespan of a thousand years. Its numerous benefits are mentioned in the books of tibb.

(150) Hadith Number 8.

It is related from 'Umar Radiyallahu 'Anhu that Rasulullah Sallallahu 'Alayhi Wasallam said: "Use olive oil in cooking and rubbing (on the body) because it is from a mubaarak tree".

Commentary

The reason for mentioning this hadith in the practices of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is, that if he encouraged the use of olives, he must have used it himself.

(151) Hadith Number 9.

Anas bin Maalik Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam loved gourd (dubbaa—dodhi—kadu). Once food was presented to Rasulullah Sallallahu 'Alayhi Wasallam or he attended an invitation. (The narrator doubts on which occasion this took place) where gourd was served. I knew Rasulullah Sallallahu 'Alayhi Wasallam loved it. I searched for pieces from the curry and presented it to him".

Commentary

We gather from this that if there are many things in a plate, then it is permissible to take a thing which one likes from the other side of the plate, provided the next person does not feel offended. The reason for searching for pieces of gourd is because it was the custom to have more gravy in the curry. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also advised us to have more gravy in the curry so that the neighbours may also benefit.

(152) Hadith Number 10.

Jaabir bin Taariq Radiyallahu 'Anhu says: "I attended the assembly of Rasulullah Sallallahu 'Alayhi Wasallam. I observed, they were busy cutting a gourd into pieces. I inquired: 'What shall be made of this'. He replied: 'It will add to our food'".

Commentary

The 'ulama have mentioned many benefits of gourd (dubba—dodhi—kadu). Its benefits are also mentioned in the books of tibb. It strengthens the brain and senses.

(153) Hadith Number 11.

Anas bin Maalik Radiyallahu 'Anhu says: "A tailor once invited Rasulullah Sallallahu 'Alayhi Wasallam. I also attended the invitation with Rasulullah Sallallahu 'Alayhi Wasallam. He served Rasulullah Sallallahu 'Alayhi Wasallam bread made of barley, and gravy with meat and gourd (dubbaa-dodhi) in it. I seen Rasulullah Sallallahu 'Alayhi Wasallam look for pieces of gourd from all sides of the plate. From that time I also began loving gourd".

Commentary

Sayyidina Anas Radiyallahu 'Anhu may have also been invited or may have accompanied Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. There is no harm if one accompanies an invited guest to an invitation provided the host does not feel offended.

Sayyidina Anas Radiyallahu 'Anhu saying, that from then on he began loving gourd, shows the love the Sahaabah Radiyallahu 'Anhum had for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. True love demands that every deed of the beloved is loved and every word has a place in the heart. The degree of love will determine the ardour of the effects of the beloved.

What glory Allah has! Today the ones who claim to love Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam do not like to make their appearance like him or even imitate him.

Observe the disparity of the path that from where to where it is.

(154) Hadith Number 12.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam loved halva and honey".

Commentary

Halva here apparently means anything sweet. Some are of the opinion that it is a special type of halva that is made of sweetmeats and ghee etc. The first person to present halva to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was Sayyidina 'Uthmaan Radiyallahu 'Anhu. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam liked it. This halva was made of flour, ghee and honey. Sugar was not commonly used in those times. Sweetening agents were derived from honey or dates.

(155) Hadith Number 13.

Umm Salamah Radiyallahu 'Anha says: "I presented a roasted side portion of meat to Rasulullah Sallallahu 'Alayhi Wasallam. He ate it and (thereafter) performed salaah, without performing wudu".

Commentary

It is found in some ahaadith that things cooked on fire nullifies the wudu. This was also the madh-hab of the 'ulama mutaqaddimeen. The madh-hab of the Khulafaa Raashideen, the four imaams and the majority of the 'ulama is that those ahaadith wherein the necessity of wudu is mentioned has been abrogated. This hadith of Sayyiditina Umm Salamah Radiyallahu 'Anha also supports the madh-hab of the majority that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not perform wudu again (after eating the cooked meat) before salaah.

(156) Hadith Number 14.

'Abdullah bin Haarith Radiyallahu 'Anhu says: "We ate roasted meat with Rasulullah Sallallahu 'Alayhi Wasallam in the masjid".

Commentary

From this we find that it is permissible to eat and drink in the masjid, on condition that the masjid does not become untidy, otherwise it is makruh to do so. It is possible that this was at the time of i'tikaaf (in Ramadaan). It was the practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to observe i'tikaaf every year, and at that time it is obvious that one eats in the masjid.

(157) Hadith Number 15.

Mughirah bin Shu'bah Radiyallahu 'Anhu says: "One night I became a guest with Rasulullah Sallallahu 'Alayhi Wasallam. At the time of meals a roasted side portion of meat was served. Rasulullah Sallallahu 'Alayhi Wasallam cut pieces from it and gave me to eat. During this period Bilaal came and called out the adhaan. Rasulullah Sallallahu 'Alayhi Wasallam said: 'May his both hands be in dust. What made him call out the adhaan now'. He put down the knife and went for salaah". Mughirah Radiyallahu 'Anhu says "(Another thing that happened) that my moustache had grown long. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Come let me put a miswaak on it and trim it', or said, 'Put a miswaak on it and trim it'. (One of the narrators are in doubt as to which of the two Rasulullah Sallallahu 'Alayhi Wasallam had said).

Commentary

There are a few important matters to be discussed here. The first is that Sayyidina Mughirah Radiyallahu 'Anhu became a guest of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The 'ulama give two meanings to this. This is also strengthened by other narrations. One is that the

word 'together' (with) is extra. The object is that I became a guest of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. As a host he had a side portion roasted and cut pieces from the meat and gave me to eat. The narration in Tirmidhi is more appropriate to this subject. The narration in Abu Daawud on this is clear and the words mentioned are this: 'I became a guest of Rasulullah Sallallahu 'Alayhi Wasallam'. The second meaning is that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and I were the guests of a third person. The word 'together' in the narration supports this. In this case, for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to cut the meat and feed the guest was to create love and brotherhood. Some have written a third meaning: 'I invited Rasulullah Sallallahu 'Alayhi Wasallam to be my guest'. This is not true. According to this humble servant it is more correct that: 'I was the guest of Rasulullah Sallallahu 'Alayhi Wasallam and Rasulullah Sallallahu 'Alayhi Wasallam and other guests were invited'. As was the general custom that respected people were invited with their servants and guests. In this manner there will be no contradiction between the narrations of Abu Daawud and Tirmidhi. In reality he was the guest of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and because of an invitation to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and his guests, he and Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam were both the guests of another person.

The second question in the narrations of Abu Daawud and Bayhaqi is that it has been prohibited to cut with a knife. The 'ulama of hadith have summed up both hadith in many ways. The easiest is, that it has been prohibited to use a knife for eating purposes. If the meat is not cooked well (tender), there is no harm in first cutting it and then eating it with the hand. As a general rule in law, where a thing is found to be both permitted and prohibited, and there is no sound reason for adopting it, then according to the basis of law the prohibition shall be given preference. This is an independent view of law. Some 'ulama have written, the hadith in which it has been prohibited is mentioned in the following terms (words): 'Do not cut meat with a knife. This is the way of the 'Ajamis (non-believers)'. We gather that the prohibition is in following the ways of the non-believers. There is no prohibition in using a knife. We have been prohibited in thousands of ahaadith from imitating the non-believers.

The third question is the words that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said about Sayyidina Bilaal Radiyallahu 'Anhu. These words were an admonition. The meanings of such words are not intended, but are used to reproach someone. These types of words are used in every language when scolding someone. Although some 'ulama

have taken the literal meaning of the words because they are the words of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. In reality it was only to reproach, the reason being that when the Messenger of Allah Sallallahu 'Alayhi Wasallam is busy attending to a guest, then the adhaan should not be given. It was better to wait till they had finished, as there was still room for performing salaah a little later.

The fourth question is about trimming the moustache. The meaning is clear as stated in the explanation of the hadith, that the moustache of Sayyidina Mughirah Radiyallahu 'Anhu had grown long. Instead of a comb Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said a miswaak must be put to trim the moustache. Some of the commentators on hadith say that the moustache of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is meant here, but in the narration of Abu Daawud it is clearly stated that: 'My moustache had become long which Rasulullah Sallallahu 'Alayhi Wasallam then trimmed'. In different ahaadith this is mentioned in different wordings. It has been stated: 'Let the beards grow long'. And it has been stressed very much that the moustache be cut short. For this reason a group of 'ulama say it is sunnah to shave the moustache. The research of the majority of the 'ulama show that it is sunnah to cut the moustache short. It should be cut so short that it is nearest to shaving.

(158) Hadith Number 16.

Abu Hurayrah Radiyallahu 'Anhu says: "Meat was sent to Rasulullah Sallallahu 'Alayhi Wasallam from someone. From it the forequarter was presented to Rasulullah Sallallahu 'Alayhi Wasallam. He loved this portion (of the meat too). Rasulullah Sallallahu 'Alayhi Wasallam tore the meat with his teeth and ate it". (He did not use a knife to cut it).

Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has encouraged the use of the teeth to eat. It is related in the hadith, that it should be torn and eaten, because it digests properly and it is more suitable to the body.

(159) Hadith Number 17.

Ibn Mas'ud Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam loved the meat of the forequarter. Rasulullah Sallallahu 'Alayhi Wasallam was given poison in the dhiraa portion of the meat. It is suspected that the Jews poisoned him'.

Commentary

After Khaybar was conquered, a Jewess living there, came to know that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam loved the dhiraa portion of the meat. She roasted the meat of a goat and mixed a lot of poison in it, and especially put more in the dhiraa part. She invited Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and served the meat. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took a bite but did not swallow it, or may have swallowed a bit of it then spat it out and said: 'I have been informed by this meat that there is poison in it'. Some of the poison affected him. The poisonous effect sometimes became severe, and at the time of his demise it began to take effect again and was the cause of his martyrdom. In this hadith it is mentioned that the meat itself informed Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that there was poison in it. In other narrations it is stated that Jibra-eel 'Alayhis Salaam informed him of this. There is no contradiction, as both are possible, first the meat must have informed him as a mu'jizah (miracle), thereafter Jibra'eel 'Alayhis Salaam came and affirmed it. After receiving the information Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam stopped eating it and prohibited the Sahaabah Radiyallahu 'Anhum from eating it too. Later the woman was called and asked if poison was mixed in the meat? She confessed that she had poisoned the meat. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not avenge himself and the woman was pardoned at that time. But later Sayyidina Bishr bin Baraa Radiyallahu 'Anhu was martyred due to eating the poisoned meat. We find in a few narrations that the woman was later killed as a punishment, or as an example to others. There are different narrations from which we gather that she was punished. In others that she was not punished. Both are correct, as is gathered from the original incident. According to the shari'ah for such a deed it is waajib to punish the murderer or blood money taken. This is a fiqhi question and the 'ulama hold different opinions, which needs an academic discussion, therefore, it is omitted here. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu saying that it is suspected that the Jewess poisoned the meat, is according to his thoughts, it seems he did not investigate this incident, otherwise the original incident has been ascertained. The Jewess had also confessed her crime as is mentioned in other narrations.

(160) Hadith Number 18.

Abu 'Ubayd Radiyallahu 'Anhu says: "I cooked a pot (food) for Rasulullah Sallallahu 'Alayhi Wasallam. Because Rasulullah Sallallahu 'Alayhi Wasallam loved the dhiraa (forequarter of a goat or sheep) a lot,

I served him that portion. He then ordered another one, I served the second one. He then ordered one again. I replied: 'Ya Rasulullah (Sallallahu 'Alayhi Wasallam) the goat has only two dhiraa'. Rasulullah Sallallahu 'Alayhi Wasallam then said: 'I swear an oath by the Name of that Being in whose hands is my life, if you kept quiet, you could have served me every time I requested one'".

Commentary

This was a mu'jizah (miracle) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. In Musnad Ahmad, a similar incident is narrated from Sayyidina Abu Raafi' Radiyallahu 'Anhu. This incident apparently happened to both of them. There is nothing surprising because there are many such incidents found in the life of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, which Qaadi 'Iyaad has mentioned in his book 'Shifaa'. Sayyidina Abu Ayyub Ansaari Radiyallahu 'Anhu once invited Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and Sayyidina Abubakr Radiyallahu 'Anhu and prepared food that was enough for two people only. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam requested him to invite thirty respected people from among the Ansaar. He invited them and after they had eaten, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'Now invite sixty people'. After they had eaten, others were invited. In short, the food was enough for one hundred and eighty people.

Sayyidina Samurah Radiyallahu 'Anhu says: 'Once a bowl of meat was sent to Rasulullah Sallallahu 'Alayhi Wasallam from somewhere. People came to Rasulullah Sallallahu 'Alayhi Wasallam from the morning till evening, and ate from it'.

Sayyidina Abu Hurayrah Radiyallahu 'Anhu had a bag with some dates, which were a bit more than ten in number. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked him if he had anything to eat? He replied: 'I have a few dates in this bag'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took out a few dates from the bag with his mubaarak hands and spread it. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited a du'aa, then said: 'Invite ten people at a time and feed them'. In this manner it was sufficient for the whole army. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam returned the dates that were left to Sayyidina Abu Hurayrah Radiyallahu 'Anhu and said: 'Keep on eating from it, but do not turn and empty it'. He kept on eating from it. Sayyidina Abu Hurayrah Radiyallahu 'Anhu says: 'I ate from it during the time of Rasulullah Sallallahu 'Alayhi Wasallam and the khilaafah of Abubakr, 'Umar and 'Uthmaan (Radiyallahu 'Anhum). And at times took and gave sadaqah also, the amount of which must have been many maunds (one

maund equals forty Seers—approx. 38 kg). At the time of the martyrdom of 'Uthmaan, some one took it away from me by force, and I lost it.

Sayyidina Anas Radiyallahu 'Anhu says that my mother prepared malidah (a type of cake) at one of the walimahs of Rasulullah Sallallahu 'Alayhi Wasallam. She sent it with me in a cup to Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam asked me to put the cup down and invite certain people, and also anyone else whom I might meet. I went to invite those people and also sent all those I met, till the rooms and the living quarters of the As-haabus Suffah became full. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Sit in groups of ten ten people and help yourselves'. After all had eaten and filled themselves, Rasulullah Sallallahu 'Alayhi Wasallam told me to pick up the cup. Sayyidina Anas Radiyallahu 'Anhu says: "I cannot say if the cup was more full in the beginning or in the end."

There were many such incidents. Qaadi 'Iyaad says that these incidents occurred in large gatherings. It is very difficult to describe such happenings differently and those that were present at these gatherings would not have kept silent if these happenings were described incorrectly. In the above, wherein Sayyidina Abu 'Ubayd Radiyallahu 'Anhu said that a goat only has two dhiraa (side portions), which was the reason for not getting the opportunity to serve other dhiraa.

According to Mulla 'Ali Qaari, miracles, karamahs, abnormal happenings will only take place when there is complete fanaa and because of the answer of Sayyidina Abu 'Ubayd Radiyallahu 'Anhu, the full attention of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not remain. 'Allaamah Munaawi says that in reality this is a gift from Allah Ta'aala. If he should have faithfully, without question fulfilled the request of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, it would have remained. But he raised a question which was not appropriate to the situation, therefore the gift terminated.

(161) Hadith Number 19.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam liked the dhiraa portion of meat not because of its tastiness, but because meat was only available occasionally, and this portion of the meat cooked quickly. Rasulullah Sallallahu 'Alayhi Wasallam also liked it as it saved time and he could return quickly to his commitments".

Commentary

In the narration, it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam liked the dhiraa part of the meat. It is possible there were

many reasons for him liking this portion. Among them is also the one related by Sayyiditina 'Aayeshah Radiyallahu 'Anha. Sayyiditina 'Aayeshah Radiyallahu 'Anha denies Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam liked the dhiraa portion and this denial apparently seems to be that it appears the liking of the dhiraa portion because of greed and desire, which is against the dignity of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, otherwise there is no denial of his liking only that portion of the meat.

(162) Hadith Number 20.

'Abdullah bin Ja'far Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'The best meat is that of the back portion'".

Commentary

There is no contradiction between this and other narrations in which it is mentioned that he liked the meat of the dhiraa portion. Due to different reasons and the quality, both can be good. For example, strength-wise or it having less fibre, more fat etc. Therefore due to different aspects, both could be preferred and also be excellent.

(163) Hadith Number 21.

'Aayeshah Radiyallahu 'Anha says that Rasulullah Sallallahu 'Alayhi Wasallam said: "Vinegar is an excellent curry".

Commentary

This has been mentioned in a few hadith in this chapter.

(164) Hadith Number 22.

Umm Haani Radiyallahu 'Anha (a cousin of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) says: "Rasulullah Sallallahu 'Alayhi Wasallam came to me (to my house at the time when Makkah was conquered) and asked if there was something to eat. I replied: 'No, there is only dry bread and vinegar'. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Bring it. That house is not without a curry that has vinegar in it'".

Commentary

This incident has been related by Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu in more detail. Bayhaqi has made takhrij (derivation) of this narration which is briefly mentioned here:- At the time when Makkah was conquered, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam went to the house of Umm Haani Radiyallahu 'Anha and asked: 'Is there

something to eat?' She replied: 'O Messenger of Allah, there is dry bread, and I feel ashamed to present it to you'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'Do not worry, bring it'. She presented it. He broke them into pieces, soaked it in water and added salt. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam then asked: 'Have you any curry?' She replied that there was nothing besides vinegar. He requested it and poured some on the soaked bread, ate it and thanked Allah. He then said: 'O Umm Haani, the house that has vinegar in it, is never without a curry'. Allahu Akbar, what a simple life Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam led. How wonderful will it be if Allah in His Infinite Mercy and with the shafaa'ah (intercession) of His beloved Rasul also grant us such simplicity. The fact is that food and drink in the eyes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was given only such importance, that it was only used, when it was required. When necessary he ate what was available. Eating was looked upon as being a means to sustain life, and not as we see it, that the filling of the stomach is more important, and religious deeds are regarded as something of a secondary importance. Their aim in life was to propagate deen and make a fertile ground for it, and as an obligation and human need to fulfil religious needs. It is also proven from the hadith that where one has an informal relationship with someone, there is no harm in asking for something.

(165) Hadith Number 23.

Abu Musa Ash'ari Radiyallahu 'Anhu says that Rasulullah Sallallahu 'Alayhi Wasallam said: "The virtues of 'Aayeshah (Radiyallahu 'Anha) over other woman is the same as the virtue of thareed over other foods".

Commentary

From this hadith we learn the excellence and superiority of Sayyiditina 'Aayeshah Radiyallahu 'Anha over other women, and thareed over other foods. Thareed is a delicacy in which bread is mixed with gravy. Besides being tasty and nourishing, it digests quickly and easily, and has other benefits too. It is a custom in 'Arabia to eat this delicacy, and was counted among the best of foods. There are many narrations wherein the excellence of Sayyiditina 'Aayeshah Radiyallahu 'Anha are mentioned. The 'ulama differ in that, is her excellence over all the women or are some exempted from this? Is her excellence superior to that of Sayyiditina Khadijah Radiyallahu 'Anha and Sayyiditina Faatimah Radiyallahu 'Anha or not? Some are of the opinion that Sayyiditina 'Aayeshah Radiyallahu 'Anha is superior, and some say Sayyiditina Faatimah Radiyallahu 'Anha is superior, while some are of the opinion that

Sayyiditina Khadijah Radiyallahu 'Anha is the best of them all. According to this humble servant each is superior in a special manner to another. Sayyiditina 'Aayeshah Radiyallahu 'Anha is superior in that she was the most beloved of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam for her jurisprudence, and that the wahi (revelation) was revealed on her lap. Sayyiditina Khadijah Radiyallahu 'Anha is superior as she was the first to accept Islaam, and the first wife of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and due to many other virtues she is superior. Sayyiditina Faatimah Radiyallahu 'Anha is superior as she is the darling child and a portion of the heart of Sayyidina Rasulul lah Sallallahu 'Alayhi Wasallam. She is also the leader of women in Jannah.

(166) Hadith Number 24.

Anas bin Maalik Radiyallahu 'Anhu says, Rasulullah Sallallahu 'Alayhi Wasallam said: 'The virtue and excellence of 'Aayeshah over all other women is like the excellence of thareed over other foods'.

Commentary

The object of Imaam Tirmidhi in mentioning this narration is to show that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam loved thareed. We gather from different narrations that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ate thareed regularly.

(167) Hadith Number 25.

Abu Hurayrah Radiyallahu 'Anhu says: "He once saw Rasulullah Sallallahu 'Alayhi Wasallam eat a piece of cheese then perform wudu. Then I saw him at another time eat a shoulder of a goat, and perform salaah without performing wudu".

Commentary

In the early stages of Islaam, wudu became nullified after eating things cooked on fire. Later this law was abrogated. It is possible that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed wudu after eating cheese in the days when wudu became nullified after eating things that were cooked on fire, or he may have performed wudu due to some other reason. For example, he may have performed wudu again whilst still being in the state of wudu, or due to some reason the wudu may have become invalid. From the explanation of Sayyidina Abu Hurayrah Radiyallahu 'Anhu we gather that in the early stages of Islaam, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed wudu after eating things that were cooked on fire. Later this law was

abrogated, that is why he did not perform wudu after eating the mutton.

(168) Hadith Number 26.

Anas bin Maalik Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam performed the walimah of Safiyyah with dates and saweeq (sattu)".

Commentary

(Saweeq -sattu- is a drink made of parched barley). Sayyiditina Safiyyah bint Hu-yay bin Akhtab Radiyallahu 'Anha was from a Jewish family and from among the offspring of Harun 'Alayhis Salaam. In the 7th year hijri after the Battle of Khaybar she was brought as a slave. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam freed, and married her. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam once said to her: "Your grandfather (Harun 'Alayhis Salaam) is a nabi. Your uncle (Musa 'Alayhis Salaam) is a nabi, and your husband is a nabi". The walimah was performed whilst on a journey. What was served in the walimah? Different sayings are narrated in the ahaadith. In some it is narrated that Hayse which is a type of sweet dish, was served. In some cheese is mentioned. It is apparent, since they were on a journey, therefore whatever was available at breakfast time by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and his close associates, was included in the walimah (Walimah is a feast normally held on the day after the wedding).

(169) Hadith Number 27.

Salmaa Radiyallahu 'Anha says that Imaam Hasan, 'Abdullah bin 'Abbaas and 'Abdullah bin Ja'far Saadiq went to her and said: "Cook for us the food that Rasulullah Sallallahu 'Alayhi Wasallam liked and ate with pleasure". She replied: "O my children, you will not like it now". (It was only liked in times of hardships). They replied: "Yes, we will surely like it". She got up and took a bit of barley, (stamped it) and put it in a pot, and poured a little olive oil over it, then stamped some chillies and spices and added it to the pot and served it, saying, this is what Rasulullah Sallallahu 'Alayhi Wasallam loved (and ate with pleasure).

(170) Hadith Number 28.

Jaabir bin 'Abdullah Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam came to our house. We slaughtered a goat in his honour. Rasulullah Sallallahu 'Alayhi Wasallam said (to make the host

feel happy): 'It is as if they knew that we like meat'". (Imaam Tirmidhi says: This hadith has a long incident, of which a portion is mentioned briefly here).

Commentary

It is said, this is that part of the incident which is mentioned in the books of hadith on the subject of Ghazwah Khandaq. Wherein a miracle of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is also mentioned. That is: Sayyidina Jaabir Radiyallahu 'Anhu says, "I saw the sign of hunger on Rasulullah Sallallahu 'Alayhi Wasallam. I went home and asked if there was some food. There was a lamb, and some barley in a bag. I slaughtered the lamb and my wife ground the barley into flour. The meat was put in a pot to cook and I went to Rasulullah Sallallahu 'Alayhi Wasallam and quietly said to him, 'There is some food ready'. I invited Rasulullah Sallallahu 'Alayhi Wasallam and a few companions." Upon hearing this Rasulullah Sallallahu 'Alayhi Wasallam announced to all those present at the trench, who numbered about a thousand people, that there was an invitation at the house of Jaabir, and all were invited. Rasulullah Sallallahu 'Alayhi Wasallam said to me not to remove the pot from the fire and not to prepare the bread till he came. When Rasulullah Sallallahu 'Alayhi Wasallam came, he made damm (recite then blow) on the pot, as a result there was so much barakah that curry kept on coming out of the pot, and bread was being made from the dough. I swear by Allah that the thousand people ate and went away but the curry kept on coming out of the pot, and bread kept on being made from the dough.

(171) Hadith Number 29.

Jaabir Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam once went to the house of a woman from among the Ansaar. I also accompanied him. The hostess slaughtered a goat for Rasulullah Sallallahu 'Alayhi Wasallam. He ate some meat from it. She then served a tray of fresh dates. Rasulullah Sallallahu 'Alayhi Wasallam also ate some from it. He then performed wudu for zuhr and performed the zuhr salaah. After returning from the salaah she served from the remaining meat. Rasulullah Sallallahu 'Alayhi Wasallam ate from it. He did not perform wudu for the 'asr salaah (and performed salaah with the previous wudu)".

Commentary

It can be argued from this hadith too that it is not necessary to perform wudu after eating something that has been cooked on fire. Proof may

also be obtained from this hadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ate twice in a day. For this reason it could be said that where it has been narrated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ate only once a day, it may have been said according to the knowledge of the narrator. It may also be said that in those narrations, the filling of the stomach twice has been denied, but eating twice has not been denied. A little may have been eaten the second time.

(172) Hadith Number 30.

Umm Mun-dhir Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam visited me. 'Ali Radiyallahu 'Anhu was with him. We had some bunches of dates hanging. Rasulullah Sallallahu 'Alayhi Wasallam began eating from them. 'Ali Radiyallahu 'Anhu also began eating with him. Rasulullah Sallallahu 'Alayhi Wasallam stopped him saying, 'You have just recovered from your illness and should not eat this'. He ('Ali Radiyallahu 'Anhu) stopped and Rasulullah Sallallahu 'Alayhi Wasallam continued eating. Umm Mun-dhir Radiyallahu 'Anha says: 'I then cooked some barley and beetroot'. Rasulullah Sallallahu 'Alayhi Wasallam said to 'Ali Radiyallahu 'Anhu: 'Eat from this, it is suitable for you'".

Commentary

From this hadith we derive that to give consideration to the asbaab (causes) is not against tawakkul (complete faith and reliance in Allah). This has been discussed in detail in the (Imaam Ghazaali's) Ihya-ul 'Ulum. Those who wish may refer to it there.

(173) Hadith Number 31.

Ummul Mu-mineen 'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam used to come to me and ask if there was any food available? When I said 'No' he used to say, 'I have intended to fast'. Once when Rasulullah Sallallahu 'Alayhi Wasallam came and inquired, I replied: 'We have received a present'. Rasulullah Sallallahu 'Alayhi Wasallam asked: 'What is it?' I replied: 'Hayse (Malidah)' (Malidah is a type of cake made of dates, ghee, cheese, or flour). He said: 'I have made an intention of fasting already'. (She says) He then ate some from it."

Commentary

Two mas-alahs are derived from this hadith. One is that the intention for a nafl fast could be made before half of the day has passed, on condition that nothing that nullifies the fast had been committed.

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed the niyyah (for fasting) after inquiring from Ummul Mu'mineen Sayyiditina 'Aayeshah Radiyallahu 'Anha. This is the madh-hab of the Hanafis and Shaafi'ees. The madh-hab of Imaam Maalik RA. is that niyyah for nafl fast is necessary from the night. In this mas-alah we gain support from the above hadith. But because it is against the madh-hab of a reputed Imaam, it is better if the niyyah for nafl fast is made from the night. If due to circumstances this could not be done, there is no harm if the niyyah is made a little before zuhr on that day.

The second mas-alah is, if one has observed a nafl fast, one has the option of breaking it. This is the madh-hab of Imaam Shaafi'ee. According to the Hanafis, because of the aayah: *'Do not nullify your deeds'. -Surah Muhammad, 32.* It is not permissible to break a fast or salaah. But since we find from this hadith the breaking of the fast, we may act on both in the following manner. That when due to an important factor or necessity we may regard it as a concession from this hadith, normally it is not jaa-iz (permissible) to break the fast without a reason. It is also clear from the hadith that this was the reason of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam breaking the fast. Some 'ulama have explained this sentence "I made an intention of fasting", was not a firm intention, but just a thought that I shall fast today. According to this humble servant the first explanation is correct. Mas-alah: According to the Hanafis, because of some necessity if a nafl fast is broken, then it will be waajib to observe a qadaa. It has been narrated in a hadith from Sayyiditina 'Aayeshah Radiyallahu 'Anha wherein Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam told her to observe a qadaa on another day.

(174) Hadith Number 32.

Yusuf bin 'Abdullah bin Salaam Radiyallahu 'Anhu says: "I once observed Rasulullah Sallallahu 'Alayhi Wasallam take a piece of bread and put a date on it and said this is the curry for this (bread), then ate it".

Commentary

Because dates were not regarded as a curry, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam suggested that, dates could be used in place of curry. The few days of ones life could also be covered in this manner. One should spend one's life in things that will benefit in the hereafter and forever. It should be pondered upon, and all of one's time should not be wasted in maintaining and nourishing the stomach. It is very foolish to do so, because the few days we are granted in this world will,

in any way, pass. Death brings an end to all difficulties. We should ponder on those things that even death cannot bring an end to.

(175) Hadith Number 33.

Anas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam liked to eat the left overs of a pot and cup (plate)".

Commentary

This is a sign of the complete humbleness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He first fed others, then liked for himself what was left over. There are may instances in the hadith that inform us of this. Some 'ulama state that the reason for this is because food at the bottom is less fatty and also digests quickly.

باب ما جاء فى صفة وضوء رسول الله صلى الله عليه وسلم

١٧٦ – (١) حدثنا أحمد بن مَنيع ، حدثنا إسماعيل بن إبراهيم عن أيوب عن ابن أبى مُليكة عن ابن عباس رضى الله عنهما: أنَّ رسول الله صلى الله عليه وسلم خرج من الخلاء فقُرِّب إليه الطعام ، فقالوا: ألا نأتيك بوضوء ، قال: إنَّما امرت بالوضوء إذا قمت إلى الصلٰوة ،

١٧٧ – (٢) حدثنا سعيد بن عبد الرحمٰن المخزومى ، حدثنا سفيان بن عيينة عن عمرو بن دينار عن سعيد بن الحويرث عن ابن عباس رضى الله عنهما قال: خرج رسول الله صلى الله عليه وسلم من العائط فأُتى بطعام ، فقيل له: ألا تتوضأ ، فقال اصلى فأتوضأ ،

١٧٨ – (٣) حدثنا يحيى بن موسى ، حدثنا عبد الله بن نمير ، حدثنا قيس بن الربيع ح وحدثنا قتيبة ، حدثنا عبد الكريم الجرجانى عن قيس بن الربيع عن أبى هشام عن زاذان عن سلمان قال: قرأت فى التوراة إنَّ بركة الطعام الوضوء بعده ، فذكرت ذالك للنَّبى صلى الله عليه وسلم وأخبرته بما قرأت فى التوراة ، فقال رسول الله صلى الله عليه وسلم: بركة الطعام الوضوء قبله والوضوء بعده ،

Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performing wudu at the time of eating.

Here the time of eating is general, before or after. Technically, wudu is that which is a requirement for salaah and performed at the times of salaah. It is well known. In the 'Arabic language only the washing of the hands and face is also called wudu. This is commonly known as the Lughawi (linguists—literal) Wudu. Two types of narrations are mentioned in this chapter. In some we find that wudu was performed, this is the Lughawi Wudu. In some narrations it is found that he did not perform wudu, this is the first type which is the common (shar'ee) wudu, or technical wudu.

(176) Hadith Number 1.

Ibn 'Abbaas Radiyallahu 'Anhu says: "Once when Rasulullah Sallallahu 'Alayhi Wasallam came out of the toilet, after relieving himself from the call of nature, food was served to him. They asked if water for wudu should be brought? He replied: 'I have been commanded to perform wudu when I perform salaah'".

Commentary

Technical wudu is only waajib for salaah. It is not necessary to perform wudu before eating or immediately after relieving one's self. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not perform wudu, for it must not be thought that wudu is compulsory after visiting the toilet.

(177) Hadith Number 2.

Ibn 'Abbaas Radiyallahu 'Anhu relates: "Rasulullah Sallallahu 'Alayhi Wasallam once, after relieving himself in the toilet, came out, and was served food. The Sahaabah inquired: 'Will you not perform wudu?'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Do I have to perform salaah, that wudu must be performed?'"

Commentary

It has been mentioned in the previous hadith, that it is not mustahab to perform wudu before eating. It is better to be in the state of wudu at all

times. Physical cleanliness has an effect on spiritual cleanliness. It is therefore recommended that wudu be performed after visiting the toilet.

(178) Hadith Number 3.

Salmaan Faarisi Radiyallahu 'Anhu says: "I have read in the Tauraah, that performing wudu, (washing the hands) after eating increases blessings. I mentioned this to Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Wudu before and after eating (washing the hands and mouth) increases blessings'".

Commentary

It may be possible that only the time (after eating) is mentioned in the Tauraah. In this manner the other time (before eating) was added to the shari'ah of Muhammad Sallallahu 'Alayhi Wasallam. Many laws have been revealed that were not in the shari'ah of the previous ambiyaa. It is possible that both times are mentioned in the Tauraah, and since changes have been made to it, the law of washing the hands before eating, may have been removed from it. The 'ulama have stated that by 'Barakah (blessings) in washing the hands before eating', means increase in the food, and filling of the stomach. The 'Barakah of washing the hands after eating', means that the benefits and intention of eating is fulfilled. i.e. It becomes part of the body, creates energy and stamina, assists in strengthening one to perform 'ibaadah, and to possess good manners.

باب ما جاء فى قول رسول الله صلى الله عليه وسلم قبل الطعام وبعد ما يفرغ منه

١٧٩ - (١) حدثنا قتيبة بن سعيد ، حدثنا ابن لهيعة عن يزيد بن أبى حبيب عن راشد بن جندل اليافعى عن حبيب بن أوس عن أبى أيوب الأنصارى قال: كنَّا عند رسول الله صلى الله عليه وسلم يوما ، فقُرِّب إليه طعام ، فلم أرَ طعامًا كان أعظم بركة منه أوَّل ما أكلنا ، ولا أقلَّ بركة فى آخره ، فقلنا: يا رسول الله كيف هذا؟ قال: إنَّا ذكرنا اسم الله حين أكلنا ، ثمَّ قعد من أكل ولم يُسَمِّ الله تعالى ، فأكل معه الشيطان ،

١٨٠ - (٢) حدثنا يحيى بن موسى ، حدثنا أبو داؤد ، حدثنا هشام الدستوائى عن بُدَيل العقيلى عن عبد الله بن عبيد بن عمير عن امّ كلثوم عن عائشة رضى الله عنها قالت: قال رسول الله صلى الله عليه وسلم: إذا أكل أحدكم فنسى أن يذكر اسم الله تبارك وتعالى على طعامه فليقل «بِسْمَ اللهِ اَوَّلَهُ وَاٰخِرَهُ»

١٨١ - (٣) حدثنا عبد الله بن الصباح الهاشمى البصرى ، حدثنا عبد الأعلى عن معمر عن هشام بن عروة عن أبيه عن عمر بن

أبى سلمة أنَّه دخل على رسول الله صلى الله عليه وسلم وعندَهُ طعام ، فقال أُدْنُ يا بُنَىَّ فسمِّ الله تعالى ، وكل بيمينك مِمَّا يليك

١٨٢ - (٤) حدثنا محمود بن غيلان ، حدثنا أبو أحمد الزبيرى ، حدثنا سفيان الثورى عن أبى هاشم عن إسماعيل بن رياح عن رياح بن عبيدة عن أبى سعيد الخدرى قال: كان رسول الله صلى الله عليه وسلم إذا فرغ من طعامه قال: «اَلْحَمْدُ للهِ الَّذِىْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ» ،

١٨٣ - (٥) حدثنا محمد بن بشار ، حدثنا يحيى بن سعيد ، حدثنا ثور بن يزيد عن خالد بن معدان عن أبى امامة قال: كان رسول الله صلى الله عليه وسلم إذا رُفِعَت المائدة من بين يديه يقول: «اَلْحَمْدُ للهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ ، غَيْرَ مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبُّنَا» ،

١٨٤ - (٦) حدثنا أبوبكر محمد بن أبَانٍ ، حدثنا وكيع عن هشام الدستوائى عن بديل بن ميسرة العقيلى عن عبد الله بن عبيد بن عمير عن ام كلثوم عن عائشة رضى الله عنها قالت: كان النَّبى صلى الله عليه وسلم يأكل الطعام فى ستَّةٍ من أصحابه فجاء أعرابى فأكله بلقمتين فقال رسول الله صلى الله عليه وسلم: لو سمّىٰ لكفاكم ،

١٨٥ - (٧) حدثنا هناد ومحمود بن غيلان قالا: حدثنا أبو أسامة عن زكريا بن أبي زائدة عن سعيد بن أبي بردة عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم إنَّ الله ليرضى عن العبد أن يأكل الأكلة فيحمده عليها ، أو يشرب الشربة فَيَحْمَدَهُ عليها ،

Chapter on the words that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam uttered before and after eating

The du'aas that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited before and after meals are mentioned in this chapter. Imaam Tirmidhi has mentioned seven ahaadith here.

(179) Hadith Number 1.

Abu Ayyub Ansaari Radiyallahu 'Anhu reports: "We were once present in the assembly of Rasulullah Sallallahu 'Alayhi Wasallam. Food was brought to him. I did not observe any food that had so much barakah at the beginning and at the end of which there was no barakah left in the food. We therefore asked Rasulullah Sallallahu 'Alayhi Wasallam the reason?. He replied: 'In the beginning we all recited 'Bismillah' before we began eating. Then someone in the end joined us, and did not recite 'Bismillah'. The shaytaan ate with him'".

Commentary

According to the majority of the 'ulama, by the word 'Shaytaan eating', the actual meaning is intended. It is not impossible for the shaytaan to

eat and drink. In this hadith only Bismillah is mentioned, therefore the 'ulama say, if one only recites Bismillah before eating, it will suffice, but it is better and recommended that the full 'Bismillahir Rahmanir Rahim' be recited. The 'ulama have also written that it is better to say the Bismillah audibly so that others who may have forgotten may also remember it.

(180) Hadith Number 2.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'When one eats and has forgotten to recite 'Bismillah', then when one remembers while eating, one should recite 'Bismillahi awwalahu wa aa-khirahu'''.

(181) Hadith Number 3.

'Umar bin Abi Salamah Radiyallahu 'Anhu came to Rasulullah Sallallahu 'Alayhi Wasallam while food had been served to him. Rasulullah Sallallahu 'Alayhi Wasallam said: "O my son come near, recite Bismillah, and eat with your right hand from that portion which is in front of you".

Commentary

The 'ulama are unanimous that it is sunnah to recite 'Bismillah'. According to the majority it is sunnah to eat with the right hand, and some say it is waajib. The reason being Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam cursed a person who ate with his left hand, subsequently that persons hand became paralysed. This exemplary incident is mentioned in the kitaabs of hadith, that a person was eating with the left hand. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam advised him to eat with the right hand. He replied: 'I cannot eat with the right hand'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'You will not be able to eat with it in the future also'. After that, his right hand did not reach his mouth. In another narration it is related that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam once saw a woman eating with her left hand. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam cursed her, the woman died in a plague. It is stated in Ibn Maajah that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'The shaytaan eats with the left hand, therefore do not eat with the left hand'. According to some 'ulama, because of this narration, it is waajib to eat with the right hand. The majority of the 'ulama say it is sunnah. Nevertheless, due to these ahaadith strict importance should be paid to eating with the right hand. Nowadays people do not pay heed to this, especially when drinking water (and tea). This disease has spread

widely. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has commanded, 'Eat with the right hand and drink with the right hand, because the shaytaan eats and drinks with the left hand'. In the same manner according to some 'ulama it is waajib to eat from one's own side (the food that is before one), but according to the majority it is sunnah.

(182) Hadith Number 4.

Abu Sa'eed Khudari Radiyallahu 'Anhu says: "After eating Rasulullah Sallallahu 'Alayhi Wasallam read this du'aa:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ

Alhamdulillaahil ladhi at-a-manaa wa-saqaa-naa wa-ja-'a-lanaa muslimin

Translation: Praise be to Allah Who fed us, and gave us drink, and made us Muslims".

Commentary

It is evident that after eating we must thank Allah and as stated in the Qur-aan: '*. . . if you give thanks to Me I will increase for you'.—Surah Ebrahim, 7.*

This an opportunity for giving-thanks. The word 'made us Muslims' is included because together with worldly favours, Allah has granted us spiritual favours by making us Muslims. Or because in reality the offering of thanks for eating and drinking and also the praising and thanking of Allah is the result of Islaam. Therefore this too has been included

(183) Hadith Number 5.

Abu Umaamah Radiyallahu 'Anhu says: "When the dastarkhaan (table cloth) was being removed in the presence of Rasulullah Sallallahu 'Alayhi Wasallam, Rasulullah Sallallahu 'Alayhi Wasallam recited this du'aa:

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ غَيْرَ مُوَدَّعٍ وَلَامُسْتَغْنًى عَنْهُ رَبَّنَا

Alhamdulillahi hamdan kathiran tayyiban mubaarakan fihi—ghayra mu-wadda-'in wa-laa mus-taghnan 'anhu rabbuna

Translation: Praise be to Allah, abundant, excellent, blessed praise! Unceasing, never parting, indispensable (praise), Lord of us".

(184) Hadith Number 6.

'Aayeshah Radiyallahu 'Anha relates that while Rasulullah Sallallahu 'Alayhi Wasallam and six of the Sahaabah were having meals, a badawi came. He ate all the food up in two bites. Rasulullah Sallallahu 'Alayhi Wasallam said: "If he had read 'Bismillah' it should have been sufficient for all".

Commentary

Because the badawi did not recite Bismillah, the shaytaan joined and finished everything. The barakah of the food vanished.

(185) Hadith Number 7.

Anas Radiyallahu 'Anhu relates from Rasulullah Sallallahu 'Alayhi Wasallam that Allah Ta'aala is pleased with that servant who eats one morsel (bite) or drinks one sip and gives thanks to Him.

باب ما جاء فى قدح رسول الله صلى الله عليه وسلم

١٨٦ – (١) حدثنا الحسين بن الأسود البغدادى ، حدثنا عمرو بن محمد ، حدثنا عيسى بن طهمان عن ثابت قال: أخرج إلينا أنس بن مالك قَدَحَ خشب غليظا مُضَبَّبًا بحديد فقال: يا ثابت ، هذا قدح رسول الله صلى الله عليه وسلم ،

١٨٧ – (٢) حدّثنا عبد الله بن عبد الرحمٰن ، أنبأنا حماد بن سلمة ، أنبأنا حميد وثابت عن أنس قال: لقد سقيت رسول الله صلى لله عليه وسلم بهذا القدح الشراب كلَّه: الماء والنَّبيذ والعَسَلَ واللَّبن ،

Chapter on the cup of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

By cup here, it is meant that from which water is drunk, as is stated in the narrations.

(186) Hadith Number 1.

Thaabit Radiyallahu 'Anhu relates that Anas Radiyallahu 'Anhu showed us a large wooden cup, which was lined with metal, and said: "O Thaabit, this is the cup of Rasulullah Sallallahu 'Alayhi Wasallam".

Commentary

It is said that this cup was sold from the estate of Sayyidina Nadr bin Anas Radiyallahu 'Anhu for eight lakh Dirhams and Imaam Bukhaari drank water from it in Basrah. Some say that, that was another cup.

(187) Hadith Number 2.

Anas Radiyallahu 'Anhu says: "I gave Rasulullah Sallallahu 'Alayhi Wasallam to drink from this cup all those things that are drunk; nabeedh, milk etc.".

Commentary

Nabeedh is a drink made by soaking dates raisins etc. in water till these things (became soft and) give off its effect. It is a tonic and gives strength. Dates etc. were soaked for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam at night and he drank it in the morning. It was also sometimes used the next day, provided it did not ferment and become intoxicating.

باب ما جاء فى صفة فاكهة رسول الله صلى الله عليه وسلم

١٨٨ - (١) حدثنا إسماعيل بن موسى الفزارى ، حدثنا إبراهيم بن سعد عن أبيه عن عبد الله بن جعفر قال: كان النَّبى صلى الله عليه وسلم يأكل القثاءَ بالرُّطَبِ ،

١٨٩ - (٢) حدثنا عبدة بن عبد الله الخزاعى البصرى ، حدثنا معاوية بن هشام عن سفيان عن هشام بن عروة عن أبيه عن عائشة رضى الله عنها: أنَّ النَّبى صلى الله عليه وسلم كان يأكل الْبِطِّيْخَ بِالرُّطَبِ ،

١٩٠ - (٣) حدثنا إبراهيم بن يعقوب ، حدثنا وهب بن جرير ، حدثنا أبى قال: سمعت حُميد يقول أو قال حدثنى حُميد قال وهب: وكان صديقا له عن أنس بن مالك قال: رأيت النَّبى صلى الله عليه وسلم يجمع بين الْخِرْبِزِ وَالرُّطَبِ ،

١٩١ - (٤) حدثنا محمد بن يحيى ، حدثنا محمد بن عبد العزيز الرملى ، حدثنا عبد الله بن يزيد بن الصَّلْتِ عن محمد بن إسحٰق عن يزيد بن رُومان عن عروة عن عائشة رضى الله عنها: أنَّ النَّبى صلى الله عليه وسلم أكل الْبِطِّيْخَ بِالرُّطَبِ ،

١٩٢ - (٥) حدثنا قتيبة بن سعيد عن مالك بن أنس ح وحدثنا إسحٰق بن موسى ، حدثنا معن ، حدثنا مالك عن سهيل بن أبى صالح عن أبيه عن أبى هريرة قال: كان الناس إذا رأوْا أوَّل الثمر جاؤوا به إلى النَّبى صلى الله عليه وسلم فإذا أخذه رسول الله صلى الله عليه وسلم ، قال: «اَللّٰهُمَّ بَارِكْ لَنَا فى ثِمَارِنَا وَبَارِكْ لَنَا فى مَدِيْنَتِنَا وَبَارِكْ لَنَا فى صَاعِنَا وَفى مُدِّنَا ، اَللّٰهُمَّ اِنَّ اِبْرَاهِيْمَ عَبْدُكَ وَخَلِيْلُكَ وَنَبِيُّكَ وَإِنى عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَإِنى اَدْعُوْكَ لِلْمَدِيْنَةِ بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ وَمِثْلِهِ مَعَهُ » قال: ثمَّ يدعو أصغرَ وَلِيدٍ يراه فيعطيه ذالك الثمر ،

١٩٣ - (٦) حدثنا محمد بن حُميد الرازى ، حدثنا إبراهيم بن المختار عن محمد بن إسحٰق عن أبى عبيدة بن محمد بن عمار بن ياسر عن الرُّبَيع بنت مُعَوذ بن عفراء قالت: بعثنى معاذ بن عفراء بِقَنَاعٍ من رطب وعليه أجْرٍ من قِثَّاءٍ زُغْبٍ وكان النَّبى صلى الله عليه وسلم يحب القثَّاءَ فأتيته به وعنده حِلْيَةٌ قد قَدِمَت عليه من البحرين فَمَلأَ يده منها فَأَعطانيهِ ،

١٩٤ - (٧) حدثنا علي بن حُجر ، حدثنا شريك عن عبد الله بن محمد بن عقيل عن الرُّبَيع بنت معوذ بن عفراء قالت أتيت النَّبى صلى الله عليه وسلم بقناع من رطب وأجْرٍ زُغْبٍ فأعطانى مِلأَ كفِّه حُلِيًّا أو قالت ذهبًا ،

Chapter on the fruits eaten by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The fruits that were eaten by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam are mentioned here. Seven ahaadith are mentioned in this chapter.

(188) Hadith Number 1.

'Abdullah bin Ja'far Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam ate qith-thaa (cucumbers) with dates."

Commentary

Cucumber has a cold effect and dates a hot one. By combining the two it becomes mild. From this hadith we gather that it is recommended that the effect (hot or cold) of things eaten be taken into consideration. Cucumber is insipid and tasteless, and dates are sweet which results in the cucumber also tasting sweet.

(189) Hadith Number 2.

'Aayeshah Radiyallahu 'Anhu reports that "Rasulullah Sallallahu 'Alayhi Wasallam ate watermelon with fresh dates."

Commentary

In Tirmidhi and other narrations, in explaining this, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also said: 'The cold effect of one removes the heat of the other, and the heat of one removes the cold effect of the other'.

(190) Hadith Number 3.

Anas Radiyallahu 'Anhu says: "I saw Rasulullah Sallallahu 'Alayhi Wasallam eat together musk melon and dates."

Commentary

Some 'ulama have translated this also as 'watermelon' instead of musk-melon, the reason being, as in the first narration, here also the cold effect is intended. But is is clear that musk-melon is meant here. The reason for eating dates together is also that it gives the melon a sweeter taste. It is not necessary that one's benefit be gauged everywhere. It is

possible that this is due to some other benefits. According to this humble servant the eating of watermelon with dates has its own benefit and that is to create evenness in the effect of both, so that it becomes mild. The eating of musk-melon with dates has its own benefit and that is that if the melon is insipid and tasteless, many a times, due to it being insipid sugar is mixed before it is eaten. Therefore it is not necessary to give the same reasons for both the watermelon and musk-melon.

(191) Hadith Number 4.

'Aayeshah Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam ate watermelon with fresh dates".

(192) Hadith Number 5.

Abu Hurayrah Radiyallahu 'Anhu reports: "When the people saw (picked their) new fruit, they used to come and present it to Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam then read this du'aa:

اَللّٰهُمَّ بَارِكْ لَنَا فى ثِمَارِنَا وَبَارِكْ لَنَا فِىْ مَدِيْنَتِنَا وَبَارِكْ لَنَا فِىْ صَاعِنَا وَفِىْ مُدِّنَا ، اَللّٰهُمَّ اِنَّ اِبْرَاهِيْمَ عَبْدُكَ وَخَلِيْلُكَ وَنَبِيُّكَ وَإِنِّىْ عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَإِنِّىْ اَدْعُوْكَ لِلْمَدِيْنَةِ بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ وَمِثْلِهِ مَعَهُ

Allahumma baarik lana fi thimaa-rina wa-baarik lanaa fi madinatinaa wa-baarik lanaa fi saa-'i-naa wa-fi muddinaa—Allahumma-inna Ebraahima 'ab-duka wa-kha-li-luka wa-nabiy-yuka wa-in-nahu da'aa-ka li-makkata wa-inni ad'u-ka lil-madinati bi-mith-li maa da'aaka bihi li-makkata wa-mith-lahu ma'a-hu

Translation: O Allah! Bless us in our fruits. Bless us in our city. Bless us in our 'Saa', and bless us in our 'Mudd' (These are two measures used in Madinah to measure dates etc.). O Allah verily Ebrahim 'Alayhis Salaam is Your servant, friend and Nabi. And most certainly I am also Your servant and Nabi (since it was an occasion for humbleness. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not mention here his being the habib—beloved—of Allah). And (whatever) he has supplicated to You for (colonising) Makkah. (Which is mentioned in the aayah: "... *so incline some hearts of men that they may yearn towards them, and provide Thou*

them with fruits in order that they may be thankful". -Surah Ebrahim, 37) I supplicate the same to You for Madinah.

He (the narrator) says: He then called a small child, to whom he gave that fruit".

(193) Hadith Number 6.

Rubayyi' bint Mu'awwidh bin 'Afraa Radiyallahu 'Anha says: "My uncle Mu'aadh bin 'Af-raa sent me with a plate of fresh dates, which had small cucumbers on it, to Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam relished cucumbers. I took this to him. At that time some jewelry had been sent to Rasulullah Sallallahu 'Alayhi Wasallam from Bahrain. He took a handful from it and gave it to me".

Commentary

Besides the previously mentioned benefits of cucumbers and dates, it makes the body plump too. Sayyiditina 'Aayeshah Radiyallahu 'Anhu relates that after my marriage, when the time came for me to go and live with Rasulullah Sallallahu 'Alayhi Wasallam, my mother thought I should become a bit plump and my build become better. She gave me cucumbers and dates to eat. As a result my body became nice and plump. It is related in a weak narration that Sayyiditina 'Aayeshah Radiyallahu 'Anha said that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ate cucumber with salt. It is possible that he at times ate it with salt and at times with dates. Sometimes one prefers something that is sweet and at other times a thing that is salty.

(194) Hadith Number 7.

Rubayyi' bint Mu'awwidh bin 'Af-raa Radiyallahu 'Anha said: "I took a plate of fresh dates and small cucumbers to Rasulullah Sallallahu 'Alayhi Wasallam. He gave me a handful of jewelry, or a handful of gold".

Commentary

This is the same hadith mentioned above. Here it is mentioned briefly. The narrator doubts if it was jewelry or gold.

باب ما جاء فى صفة شراب رسول الله صلى الله عليه وسلم

١٩٥ – (١) حدثنا ابن أبى عمر ، حدثنا سفيان عن معمر عن الزُّهرى عن عروة عن عائشة رضى الله عنها قالت: كان أحبُّ الشراب إلى رسول الله صلى الله عليه وسلم الحُلْوَ البَارِدَ ،

١٩٦ – (٢) حدثنا أحمد بن منيع ، حدثنا إسماعيل بن إبراهيم ، حدثنا علي بن زيد عن عمر هو ابن أبى حَرمَلة عن ابن عباس رضى الله تعالى عنهما قال: دخلت مع رسول الله صلى الله عليه وسلم أنا وخالدُ بن الوليد على ميمونة ، فجاءتنا بإناءٍ من لبن فشرب رسول الله صلى الله عليه وسلم وأنا على يمينه وخالد على شماله ، فقال لى الشَّربة لك ، فإن شئت أثرت بها خالدًا ، فقلت ما كنت لِأُوْثِرَ على سؤرك أحداً ، ثمَّ قال رسول الله صلى الله عليه وسلم: مَن أطعمهُ الله طعامًا فليقل: «اَللّهُمَّ بَارِكْ لَنَا فِيْهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ» ومن سقاه الله لبنًا فليقل: «اَللّهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ» ثمَّ قال قال رسول الله ﷺ ليس شيىء يجزىء مكان الطعام والشراب غير اللَّبن ،

قال أبو عيسى: هكذا روى سفيان ابن عيينة هذا الحديث عن معمر عن الزُّهرى عن عروة عن عائشة رضى الله عنها ، ورواه عبد الله بن المبارك وعبد الرزاق وغير واحد عن معمر عن الزُّهرى عن

النّبى صلى الله عليه وسلم مرسلا ، ولم يذكروا فيه عن عروة عن عائشة ، وهكذا روى يونس وغير واحد عن الزُّهرى عن النّبى ﷺ مرسلا ،

قال ابو عيسى: وإنما أسنده ابن عيينة من بين الناس ،

قال أبو عيسى: وميمونة بنت الحارث زوج النّبى صلى ﷺ هى خالة خالد بن الوليد وخالة ابن عباس وخالة يزيد بن الأصم رضى الله عنهم ، واختلف الناس فى رواية هذا الحديث عن علي بن زيد بن جدعان فروى بعضهم عن علي بن زيد عن عمر ابن أبى حرملة وروى شعبة عن علي بن زيد فقال عن عمرو بن حرملة والصحيح عمر بن أبى حرملة ،

Chapter on the description of the things that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam drank.

The author has mentioned two hadith in this chapter.

(195) Hadith Number 1.

'Aayeshah Radiyallahu 'Anha says: "The drink most liked by Rasulullah Sallallahu 'Alayhi Wasallam was that which was sweet and cold".

Commentary

Apparently cold and sweet water is mentioned here. In the narration mentioned by Abu Daawud and others it is clearly stated, and there also may be a probability that sharbat of honey or nabeedh of dates are meant, as has been mentioned in the chapter on the cup of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not pay much attention to food. Whatever was available was eaten, but sweet and cold water was given importance. Sweet water was brought for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam from a place called Suqya, which is a few kilometres from Madinah. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also added the following du'aa in the words of Daawud 'Alayhis Salaam, that 'O Allah grant me such love for You, which is more beloved to me than my life, wealth, wife, children, and cold water'.

(196) Hadith Number 2.

Ibn 'Abbaas Radiyallahu 'Anhu reports: "Khaalid bin Waleed and I both accompanied Rasulullah Sallallahu 'Alayhi Wasallam to the house of Maymunah. (Ummul Mu-mineen, Maymunah Radiyallahu 'Anha was the maternal aunt of both). She served milk in a vessel. Rasulullah Sallallahu 'Alayhi Wasallam drank from it. I was on his right and Khaalid bin Waleed on his left. Rasulullah Sallallahu 'Alayhi Wasallam said the right of drinking now is yours. (As you are on the right). If you so wish you could give your right to Khaalid. I replied that I would give no one preference from your left over. After that Rasulullah Sallallahu 'Alayhi Wasallam said: 'Whenever Allah feeds one something, this du'aa should be recited:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ

Allahumma baarik lanaa fihi wa-at-imnaa khayram minhu

Translation: O Allah grant us barakah in it, and feed us something better than it.

Whenever Allah gives someone milk to drink one should read:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ

Allahumma baarik lanaa fihi wa-zidnaa minhu

Translation: O Allah grant us barakah in it and increase it for us.

Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu says that after having something Rasulullah Sallallahu 'Alayhi Wasallam made du'aa for something better than it. And after drinking milk he taught us to make du'aa for the increase of it, because Rasulullah Sallallahu 'Alayhi Wasallam said: 'There is no thing that serves both as food and water excepting milk'".

Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam chose to give the milk first to Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu because he was sitting on the right, and Sayyidina Khaalid bin Waleed Radiyallahu 'Anhu on the left. As is mentioned in many ahaadith that the cup etc. should be passed from right to left, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam requested the giving of preference to Sayyidina Khaalid Radiyallahu 'Anhu, as he was elder. It was also intended to educate Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu that, though it was his right, it is better to give an elder preference. But the love Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu had for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam naturally made him not give up this right for the left over water of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

باب ما جاء فى صفة شرب رسول الله صلى الله عليه وسلم

١٩٧ – (١) حدثنا أحمد بن منيع ، حدثنا هشيم ،حدثنا عاصم الأحول وغيره عن الشعبى عن ابن عباس: أنَّ النَّبى صلى الله عليه وسلم شَرِبَ مِن زمزمَ وهو قائمٌ ،

١٩٨ – (٢) حدثنا قتيبة بن سعيد ، حدثنا محمد بن جعفر عن حسين المعلم عن عمرو بن شعيب عن أبيه عن جده قال: رأيت رسول الله صلى الله عليه وسلم يشرب قائما وقاعدا ،

١٩٩ – (٣) حدثنا علي بن حُجر ، حدثنا ابن المبارك عن عاصم الأحول عن الشعبى عن ابن عباس قال: سقيت النَّبى صلى الله عليه وسلم من زمزم فشرب وهو قائمٌ ،

٢٠٠ – (٤) حدثنا أبو كريب محمد بن العلاء ومحمد بن طَريف الكوفى قالا: حدثنا ابن الفضيل عن الأعمش عن عبد الملك بن مَيسرة عن النَّزال بن سبرة قال: أتى علي رضى الله عنه بكوز من ماء وهو فى الرحبة ، فأخذ منه كفًّا ، فغسل يديه ومضمض واستنشقَّ ومسح وجهه وذراعيه ورأسه ، ثمَّ شرب منه وهو قائم ثمَّ قال: هذا وضوء من لم يُحدث ، هكذا رأيت رسول الله صلى الله عليه وسلم فَعَلَ ،

٢٠١ – (٥) حدثنا قتيبة بن سعيد ويوسف بن حمَّاد قالا: حدثنا عبد الوارث بن سعيد عن أبى عاصم عن أنس بن مالك: أنَّ النَّبى صلى الله عليه وسلم كان يتنفس فى الْاناء ثلاثا إذا شرب ، ويقول هو أمْرَأُ وأرْوٰى ،

٢٠٢ – (٦) حدثنا علي بن خَشرم ، حدثنا عيسى بن يونس عن رِشدين بن كُريب عن أبيه عن ابن عباس: أنَّ النَّبى صلى الله عليه وسلم كان إذا شرب تَنَفَّسَ مَرَّتَيْنِ ،

٢٠٣ – (٧) حدثنا ابن أبى عمر ، حدثنا سفيان عن يزيد بن يزيد بن جابر عن عبد الرحمٰن بن أبى عمرة عن جدته كبشة: قالت دخل عليَّ رسول الله صلى الله عليه وسلم فشرب مِنْ فى قِرْبَةٍ معلقة قائما ، فقمت إلى فِيْهَا فقطَعْتُهُ ،

٢٠٤ – (٨) حدثنا محمد بن بشار ، حدثنا عبد الرحمٰن بن مَهدى ، حدثنا عزرة بن ثابت الأنصارى عن ثُمامة بن عبد الله قال: كان أنس بن مالك يتنفس فى الْاناء ثلاثاً ، وزعم أنس أنَّ النَّبى صلى الله عليه وسلم كان يتنفس فى الْاناء ثلاثاً ،

٢٠٥ – (٩) حدثنا عبد الله بن عبد الرحمٰن ، حدثنا أبو عاصم عن ابن جُرَيج عن عبد الكريم عن البراء بن زيد ابن ابنة أنس بن

مالك: أنَّ النَّبى صلى الله عليه وسلم دخل على امِّ سُليم وقربة معلَّقة ، فشرب من فم القربة وهو قائم ، فقامت ام سُليم إلى رأس القربة فقطعتها ،

٢٠٦ – (١٠) حدثنا أحمد بن نصر النيسابورى ، حدثنا إسحٰق بن محمد الفَروى ، حدثنا عُبيدة بنت نائل عن عائشة بنت سعد بن أبى وقاص عن أبيها: أنَّ النَّبى صلى الله عليه وسلم كان يشرب قائماً ، قال أبو عيسٰى: وقال بعضهم عُبيدة بنت نابل ،

Chapter on those a<u>h</u>aadi<u>th</u> in which is described the manner Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam drank.

The author has mentioned ten ahaadith in this chapter.

(197) Hadith Number 1.

Ibn 'Abbaas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam drank zam-zam (water) while he was standing".

Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has prohibited the drinking of water whilst standing. This shall be discussed in the commentary of the next hadith. For this reason some 'ulama have

prohibited the drinking of zam-zam also whilst standing. They say that he drank it whilst standing because of the huge crowds and the rush, or as a concession. The well-known view of the 'ulama is that zam-zam is not included in this prohibition. It is better to stand and drink it.

(198) Hadith Number 2.

'Amr bin Shu'ayb Radiyallahu 'Anhu relates from his father, and he from his ('Amr's) grandfather, that he said: "I had seen Rasulullah Sallallahu 'Alayhi Wasallam drinking water whilst standing and also whilst sitting".

Commentary

There are many narrations mentioned wherein Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam prohibited the drinking of water whilst standing. A narration of Sayyidina Abu Hurayrah Radiyallahu 'Anhu is mentioned in Sahih Muslim that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'No person should stand and drink water, and if one forgetfully stood and drank it, it should be vomited out'. Some 'ulama have summed both the deed and the prohibition in a few ways. Some 'ulama are of the opinion that the prohibition came later and repeals the previous law. Some 'ulama hold the opposite view that the narrations where he stood and drank water repeals the one that prohibits it. According to a well known saying, the prohibition is not that of a shar'ee or unlawful nature, but as an etiquette. It is also a blessing and kindness. Ibn Qayyim and others have mentioned the harm that standing and drinking causes. In short, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam standing and drinking shows it being permissible to do so, and that it is not haraam to stand and drink water. It is best not to do so, as this is against the recommended practice and one will be committing a makruh act by doing so.

(199) Hadith Number 3.

Ibn 'Abbaas Radiyallahu 'Anhu says: "I gave Rasulullah Sallallahu 'Alayhi Wasallam zam-zam water to drink. He stood and drank it".

Commentary

This has been discussed in the first hadith of this chapter.

(200) Hadith Number 4.

Nazzaal bin Sabrah RA. says that while he was with 'Ali in the courtyard (of the masjid at Kufah), water was brought in a clay pot to him. He took water in his palms, washed his hands, gargled his mouth,

put water in his nose (cleaned it), then made mas-h of his face, hands and head. Thereafter he stood and drank from it. Then said: 'This is the wudu of a person who is in a state of wudu. I had observed Rasulullah Sallallahu 'Alayhi Wasallam perform (wudu) in this manner'".

Commentary

This hadith is mentioned in brief. The full narration is mentioned in Mishkaat from Bukhaari. In this hadith it may be possible that in reality he made mas-h of the face hands etc. To call this wudu will be methaphorical. Literally it has been called wudu. The feet are not mentioned here. The similarity of this is presumed. Another elucidation may be that in this hadith the washing of the limbs lightly has been metaphorically explained as mas-h. The washing of the feet in this incident is mentioned in some narrations. This explanation is supported by some narrations where instead of mas-h, washing of the face and hands is mentioned. In this case the renewal of wudu is meant. This exposition is best according to this humble servant. We also find from this hadith that it is permissible to stand and drink the left over water after wudu. The permissibility of drinking this water and the water of zam-zam while standing is mentioned in the kitaabs of fiqh (jurisprudence). 'Allaamah Shaami has mentioned the experience of some 'ulama that it is a tested and proven antidote for diseases. Mulla 'Ali Qaari has mentioned this act as meritorious in the commentary of the Shamaa-il.

(201) Hadith Number 5.

Anas bin Maalik Radiyallahu 'Anhu relates that Rasulullah Sallallahu 'Alayhi Wasallam drank water in three breaths (i.e. in three gulps/sips) and used to say: "It is more pleasing and satisfying in this manner".

Commentary

It has been prohibited to drink water in one gulp. The 'ulama have written many harmful effects in drinking water in one breath. It especially weakens the muscles and nerves. It is also detrimental for the liver and stomach.

(202) Hadith Number 6.

Ibn 'Abbaas Radiyallahu 'Anhu says: "Whenever Rasulullah Sallallahu 'Alayhi Wasallam drank water, he drank it in two breaths".

Commentary

In this hadith drinking water in two breaths is intended, apparently this seems correct. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu has stated in a verbal hadith: 'Do not drink water only in one breath, but drink it in two or three breaths'. In this manner the minimum number of times is mentioned in this hadith and that it was done sometimes. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam at times drank water in two breaths to show that this was the minimum amount of gulps one could take. It is possible that this may mean that two breaths were taken whilst drinking water. Another explanation may be this that in the hadith it is meant that two breaths should be taken whilst drinking water. If two breaths are taken whilst drinking water, then all the water will naturally be drunk in three gulps. By this explanation there remains no contradiction between the two hadith.

(203) Hadith Number 7.

Kabshah bint Thaabit Radiyallahu 'Anha narrates: "Rasulullah Sallallahu 'Alayhi Wasallam visited my home. A leather water bag was hanging there, Rasulullah Sallallahu 'Alayhi Wasallam stood and drank water from the mouth of the water bag. I got up and cut out the mouth (portion) of the bag".

Commentary

Imaam Nawawi has mentioned two reasons from Imaam Tirmidhi for cutting it. One is tabarrukan (for barakah), because the mubaarak saliva of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam touched it and she wanted to keep it. The second is that she did not want anyone else to drink from the portion where Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had drunk. The reason being respect and courtesy. It will be disrespectful if someone else drank from the same place. There are two things mentioned in this hadith. One is standing and drinking which has already been discussed. The second is that it is reported in the Bukhaari from Sayyidina Anas Radiyallahu 'Anhu that it has been prohibited to drink from the mouth of a water bag. Therefore we shall take this hadith to show the permissibility of doing so, or that it will be taken to show that this is against the recommended practice. Also by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam drinking from it, can be that in times of necessity one is allowed to do so. It is related in a hadith that a person was drinking water from a water bag and a snake came out from it. On hearing that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam forbade the drinking of water direct from a water bag.

According to this hadith, the drinking of water in this manner apparently seems to have taken place in the early periods. A special note should be made here. One of the reasons for prohibiting the drinking of water in this manner is that every person's mouth is not such that if it touches a waterbag etc. it will not leave a smell. Certainly there are mouths whose saliva is a cure for diseases, and which is more tastier than everything in this world and creates more happiness than everything else.

Therefore the drinking of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam from a waterbag cannot be compared with others.

(204) Hadith Number 8.

Thumaamah bin 'Abdullah Radiyallahu 'Anhu says: "Anas bin Maalik drank water in three draughts (breaths), and used to say that Rasulullah Sallallahu 'Alayhi Wasallam also drank water in the same manner".

(205) Hadith Number 9.

Anas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam went to my mother, Umm Sulaym's house. A leather water bag was hanging there. Rasulullah Sallallahu 'Alayhi Wasallam stood and drank water from it. Umm Sulaym Radiyallahu 'Anhu stood up and cut off that portion of the bag".

Commentary

The same type of incident of Sayyiditina Kabshah Radiyallahu 'Anha has been related in the hadith. It is however difficult to sit and drink from a waterbag that is hanging. These are things that are done in times of necessity. A few ahaadith reported on the incident of Sayyiditina Umm Sulaym Radiyallahu 'Anha that she said, while cutting off the mouth piece of the water bag from which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had drunk: 'No one shall put their mouth on it and drink from it again'. We understand from this that she did it out of love and respect for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

(206) Hadith Number 10.

Sa'd bin Waqqaas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam drank water while standing".

Commentary

This was not his habit, he did it now and then due to some reason. This has been discussed already.

باب ما جاء فى تعطر رسول الله صلى الله عليه وسلم

٢٠٧ – (١) حدثنا محمد بن رافع وغير واحد قالوا: حدثنا أبو أحمد الزُّبيرى ، حدثنا شيبان عن عبد الله بن المختار عن موسى بن أنس بن مالك عن أبيه قال: كان لرسول الله صلى الله عليه وسلم سُكَّةٌ يتطَيَّبُ منها ،

٢٠٨ – (٢) حدثنا محمد بن بشار ، حدثنا عبد الرحمٰن بن مهدى ، حدثنا عزرة بن ثابت عن ثُمامة بن عبد الله قال: كان أنس بن مالك لا يُرِدُّ الطيب ، وقال أنس إنَّ النَّبى صلى الله عليه وسلم كان لا يرد الطيب ،

٢٠٩ – (٣) حدثنا قُتيبة بن سعيد ، حدثنا ابن أبى فُدَيك عن عبد الله بن مسلم بن جُندب عن أبيه عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: ثلاث لا ترد: الوسائد والُدهْنُ (والطيب) واللَّبن ،

٢١٠ – (٤) حدثنا محمود بن غيلان ، حدثنا أبو داؤد الحَفَرى عن سفيان عن الجريرى عن أبى نضرة عن رجل عن أبى هريرة قال: قال رسول الله صلى الله عليه وسلم: طِيب الرجال ما ظهر ريحه وخفى لونه ، وطِيب النساء ما ظهر لونه وخفى ريحه ،

وحدثنا علي بن حُجر ، أنبأنا إسماعيل بن إبراهيم عن الجريرى عن أبى نضرة عن الطفاوى عن أبى هريرة عن النَّبى صلى الله عليه وسلم مثله بمعناه ،

٢١١ – (٥) حدثنا محمد بن خليفة وعمرو بن علي قالا: حدثنا يزيد بن زُرَيع ، حدثنا حجاج الصواف عن حنان عن أبى عثمان النَّهدى قال: قال رسول الله صلى الله عليه وسلم: إذا أُعطى أحدكم الرَّيحان فلا يُرُدُّهُ فإنَّه خرج من الجنَّة ،
قال أبو عيسى: لا يعرف لحنان غير هذا الحديث ، وقال عبد الرحمٰن ابن أبى حاتم فى كتاب الجرح والتعديل ، حنان الأسدى من بنى أسد بن شريك ، وهو صاحب الرقيق عمّ والد مُسَدَّدٍ ، وروى عن أبى عثمان النهدى وروى عنه الحجاج بن أبى عثمان الصَّوَّاف سمعت أبى يقول ذالك ،

٢١٢ – (٦) حدثنا عمر بن إسماعيل بن مُجالد بن سعيد الهمدانى ، حدثنا أبى عن بيانٍ عن قيس بن أبى حازم عن جرير بن عبد الله قال: عُرِضتُ بين يدى عمر بن الخطاب ، فألقى جرير رداءه ومشى فى إزار ، فقال له خذ رداءك ، فقال عمر للقوم: ما رأيت رجلًا أحسن صورة من جرير إلّا ما بلغنا من صورة يوسف عليه السلام ،

Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam using 'itr.

A sweet fragrance naturally emitted from the mubaarak body of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, as if he did not use 'itr. In a narration Sayyidina Anas Radiyallahu 'Anhu says: 'I did not smell anything more fragrant than the fragrant smell of Rasulullah Sallallahu 'Alayhi Wasallam. Its fragrance was better than 'Amber and Musk'. Various other narrations testify to this. Many narrations are mentioned in the books of hadith, where it is stated that the perspiration of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was used instead of 'itr. A narration from Sayyiditina Umm Sulaym Radiyallahu 'Anha is related in the Sahih Muslim and other kitaabs, that once while Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was sleeping, sweat began to emit from his mubaarak body. She began collecting it in a small bottle. The mubaarak eyes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam opened. He asked her what she was doing. She replied: 'We use this in our 'itr, it has the most fragrance'.

Once Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam blew (made damm) on his palm and wiped it over the back and stomach of Sayyidina 'Uqbah Radiyallahu 'Anhu. It became so fragrant, and as he had four wives, every one of them put on so much 'itr, to equal that fragrance, but it could not overcome the fragrance Sayyidina 'Uqbah Radiyallahu 'Anhu had.

What should I do with the sweet smell of flowers O Nasim (fragrant breeze).
The clothing is also hopeful of attaining a sweet smell.

Sayyidina Abu Ya'laa Radiyallahu 'Anhu and others relate that in whichever alley Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed, others who passed later knew immediately that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had just passed there. Many other narrations are reported on this subject. Besides this Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam usually used 'itr. The author has written six ahaadith in this chapter.

(207) Hadith Number 1.

Anas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam had a 'Sukkah'. He used a fragrance from it".

Commentary

The 'ulama give two meanings to the word 'Sukkah'. Some say it is an 'itr box, and say it is that box in which 'itr is kept. In this case it will mean he used the fragrance from an 'itr box. My ustaadh Rahmatullahi 'Alayhi gave the above translation. Some 'ulama say it is a mixture of various fragrances. The author of Qaamus and others prefer this meaning, and have also written the full recipe of how it is made.

(208) Hadith Number 2.

Thumaamah bin 'Abdullah Radiyallahu 'Anhu reports: "Anas bin Maalik did not refuse 'itr, and used to say that Rasulullah Sallallahu 'Alayhi Wasallam never refused (the acceptance of) 'itr".

(209) Hadith Number 3.

Ibn 'Umar Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'Three things should not be refused: a pillow; fragrance ('itr—oil); and milk'".

Commentary

These things are mentioned because it is not a burden for the one that gives these presents. And by refusing, one may at times offend the giver. All those things are included in this which are simple and does not burden the one that presents it. By 'pillow', some 'ulama say it means presenting a pillow, as it does not burden a person. Some 'ulama say that it is just for one's use while sitting, lying, sleeping, leaning etc.

(210) Hadith Number 4.

Abu Hurayrah Radiyallahu 'Anhu narrates: "Rasulullah Sallallahu 'Alayhi Wasallam said: "The 'itr of a male is, the fragrance of which spreads and has less colour in it (i.e. rose, kewrah etc.), and the 'itr of a female is that, which has more colour and less fragrance (hina (mendhi)-, za'faraan etc.)".

Commentary

Males should use a fragrance that is masculine, as colour does not suit them. Women should use a feminine fragrance, which does not give off a strong fragrance, it must be such that its fragrance does not reach strangers.

(211) Hadith Number 5.

Abu 'Uthmaan An-Nahdi (At-Taabi'ee) RA. relates that Rasulullah Sallallahu 'Alayhi Wasallam said: "If one is given rayhaan, he should not refuse it, because it originates from Jannah."

Commentary

From this, it is only the rayhaan itself that is meant or are other fragrant substances also included? The linguists give both meanings, and both may be intended here. Allah Ta'aala made an imitation of the fragrance of Jannah in this world, because this may be an incentive for the people towards Jannah, and also increase their desire and zeal for it. People are naturally attracted to something fragrant. What comparison can there be made with the original fragrance of Jannah. It shall have such a strong fragrance, that the distance of five hundred years will have to be covered to reach its source.

(212) Hadith Number 6.

Jarir bin 'Abdullah Bajali Radiyallahu 'Anhu reports that I was presented to 'Umar (for an inspection). Jarir threw off his top shawl and walked in his lungi only (so that he could be inspected). 'Umar told him to take his top sheet (put it on) and addressed the people saying: "I did not see anyone more handsomer than Jarir besides what we have heard of Yusuf As-Siddiqe 'Alayhis Salaam".

Commentary

'What we heard of Yusuf As-Siddiqe 'Alayhis Salaam' shows that he must have been more handsome and beautiful than Sayyidina Jarir Radiyallahu 'Anhu. Otherwise it seems there was none more handsomer than him (Sayyidina Yusuf 'Alayhis Salaam). Sayyidina 'Umar Radiyallahu 'Anhu was making a detailed inspection of the army at the time of jihaad. Every soldier was inspected and Sayyidina Jarir Radiyallahu 'Anhu was among them. There are a few difficulties in this narration. But shall be omitted to keep the subject short. One of these difficulties is, that the beauty and handsomeness of Sayyidina Yusuf 'Alayhis Salaam is exempted here. But the mubaarak beauty and handsomeness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is not exempted or mentioned here. We can openly say that the handsomeness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was more than that of Sayyidina Yusuf 'Alayhis Salaam. By not mentioning this, the handsomeness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is obviously exempted. Shah Waliyullah Dehlawi has mentioned that the handsomeness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was hidden. The other question is, what relevance has this narration with this chapter? An answer to this is that fragrance is a part of beauty. The more handsome the person, the more fragrance will be emitted from that person's clothing and body. It is an accepted fact that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was the handsomest among creation, and it is an accepted fact that he was the most glittering among the full moons, therefore a sweet fragrance emitting from him is natural.

Shamaa-il Tirmidhi

باب كيف كان كلام رسول الله صلى الله عليه وسلم

٢١٣ – (١) حدثنا حميد بن مسعدة البصرى ، حدثنا حُميد بن الأسود عن أُسامة بن زيد عن الزُّهرى عن عروة عن عائشة رضى الله عنها قالت: ما كان رسول الله صلى الله عليه وسلم يسرد كسردكم هذا ، ولٰكنَّه كان يتكلَّم بكلام بيِّن فصلٍ ، يحفظه من جلس إليه ،

٢١٤ – (٢) حدثنا محمد بن يحيى ، حدثنا أبو قتيبة / مسلم بن قتيبة عن عبد الله بن المثنى عن ثمامة عن أنس بن مالك قال: كان رسول الله صلى الله عليه وسلم يعيد الكلمة ثلاثا لِتُعقَلَ عنه ،

٢١٥ – (٣) حدثنا سفيان بن وكيع ، حدثنا جُميع بن عمرو بن عبد الرحمٰن العِجلى قال: حدثنى رجل من بنى تميم من ولد أبى هالة زوج خديجة يكنى أبا عبد الله عن ابن لأبى هالة عن الحسن بن علي قال: سألت خالى هند بن أبى هالة وكان وصَّافا ، قلت صف لى مَنْطِقَ رسول الله صلى الله عليه وسلم ، قال كان رسول الله صلى الله عليه وسلم مُتواصل الأحْزانِ ، دائمَ الفِكرة ، ليست له راحة ، طويل السكت ، لا يتكلَّم فى غير حاجة ، يفتتح الكلام ويَختِمُهُ بأشداقِهِ ، ويتكلَّم بجوامع الكَلِمِ ، كلامه فصل ، لا فضول ولا تقصير ، ليس بِالجَافى ولا المُهِينِ ، يُعَظِّمُ النعمة

وإن دَقَّت لا يَذُمُّ منها شيئا غير أنَّه لم يكن يَذُمُّ ذَواقًا ولا يَمدَحُهُ ، ولا تُغضِبُه الدنيا ولا ما كان لها ، فإذا تُعُدِّىَ الحَقُّ لم يقم لغضبه شيء حتى ينتصر له ، لا يغضب لنفسه ولا ينتصر لها ، إذا أشار أشار بكفِّه كلِّها ، وإذا تعجَّب قَلَبَها ، وإذا تحدَّث اتَّصل بها ، وضرب براحته اليمنى بطن إبهامه اليسرى ، وإذا غضب أعرض وأشاح ، وإذا فرح غضَّ طَرفَهُ ، جُلَّ ضَحِكِهِ التَّبَسُّمُ ، يَفْتَرُّ عن مثل حَبِّ الغَمامِ ،

Chapter on the speech of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

Three ahaadith are compiled in this chapter.

(213) Hadith Number 1.

'Aayeshah Radiyallahu 'Anha relates that the speech of Rasulullah Sallallahu 'Alayhi Wasallam was not quick and continuous as that of yours. He spoke clearly, word for word. A person sitting in his company remembered what he said.

Commentary

The speech of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was not of an abridged nature nor was it fast, that nothing could be understood. He spoke calmly and clearly, word for word. A person sitting by him remembered what he said.

(214) Hadith Number 2.

Anas bin Maalik Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam (sometimes) repeated a word (as was necessary) thrice, so that his listeners understood well what he was saying".

Commentary

If what he was explaining was difficult or it was something that had to be given a thought, or if there were many people, he faced all three sides and repeated it to every side, so that those present understood well what he said. Repeating a thing thrice was the maximum. If saying a thing twice only sufficed, he only said it twice.

(215) Hadith Number 3.

Imaam Hasan Radiyallahu 'Anhu says: "I asked my (maternal) uncle Hind bin Abi Haalah, who always described the noble features of Rasulullah Sallallahu 'Alayhi Wasallam to describe to me the manner in which Rasulullah Sallallahu 'Alayhi Wasallam spoke. He replied that Rasulullah Sallallahu 'Alayhi Wasallam was always worried (about the hereafter). And was always busy thinking (about the attributes of Allah and the betterment of the ummah). Because of these things he was never free from thought and never rested (or because of worldly affairs he did not gain rest, but gained rest and contentment from religious well being. It is mentioned in the hadith that the coolness of my eyes is in salaah). He always spoke clearly from beginning to end. (He did not speak in a manner where only half sentences are spoken and the other half remained in the mind of the speaker, as is prevalent among snobbish high-minded and proud people). He spoke concisely, where the words are less and meaning more. (Mulla 'Ali Qaari has collected forty such ahaadith in his commentary which are very short. Those who wish may refer to it and memorise it). Every word was clearer than the previous one. There was no nonsensical talk, nor was there 'half-talks' where the meaning was not complete and could not be grasped. He was not short-tempered, nor did he disgrace anyone. He always greatly appreciated the blessings of Allah even though it might be very minute, he did not criticize it. He did not criticize food, nor over-praised it (The reason for not criticizing food is clear, that it is a blessing from Allah. The reason for not praising it is because it might be felt that one is gluttonous. Nevertheless, he praised food if it was to make someone happy, and sometimes praised some special things). He was never angered for anything materialistic. (The reason being that he did not pay much attention, and did not care much about materialistic things).

If someone exceeded the limits in religious matters or against the truth, he became so angry that no one could endure it, nor could anybody stop it till he avenged it. If for some reason he made a gesture or pointed at something, he did it with a full hand. (The 'ulama say the reason being that it is against humbleness to point with one finger only. Some 'ulama say it was his noble habit to signal the oneness of Allah with one finger, therefore he did not signal anyone in that manner). When he was surprised by something he turned his hand, and when he spoke sometimes while talking, he moved his hands, he sometimes hit the palm of his right hand with the inside part of his left thumb. When he became angry with someone, he turned his face away from that person, and did not pay attention to that person, or he forgave that person. When he was happy due to humility it seemed as if he had closed his eyes. The laugh of Rasulullah Sallallahu 'Alayhi Wasallam was mostly a smile, at that moment his mubaarak front teeth glittered like white shining hailstone.

Commentary

This hadith is the remaining portion of the seventh hadith mentioned in the first chapter. Every sentence of it should be read carefully and one should try to emulate them as much as possible. Every action of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is complete in humbleness and etiquette. Sayyidina Hind bin Abi Haalah Radiyallahu 'Anhu is a step brother of Sayyiditina Faatimah Radiyallahu 'Anha.

باب ما جاء فى ضحك رسول الله صلى الله عليه وسلم

٢١٦ – (١) حدثنا أحمد بن مَنيع ، حدثنا عبَّاد بن العوَّام ، أخبرنا الحجاج وهو ابن أرطأة عن سِماك بن حرب عن جابر بن سمرة قال: كان فى ساق رسول الله صلى الله عليه وسلم حُمُوشَةٌ وكان لا يضحك إلّا تبسما ، فكنت إذا نظرت إليه قلت: أكْحَلَ العينين وليس بِأكحَلَ ،

٢١٧ – (٢) حدثنا قتيبة بن سعيد ، أخبرنا ابن لَهِيعة عن عبيد الله بن المغيرة عن عبد الله بن الحارث بن جزء قال: ما رأيت احدًا اكثر تبسُّمًا من رسول الله صلى الله عليه وسلم ،

٢١٨ – (٣) حدثنا أحمد بن خالد الخلال ، حدثنا يحيى بن إسحٰق السيلحانى ، حدثنا ليث بن سعد عن يزيد بن أبى حبيب عن عبد الله بن الحارث قال: ما كان ضَحِكُ رسول الله صلى الله عليه وسلم إلّا تبسمًا ،
قال أبو عيسى: هذا حديث غريب من حديث ليث بن سعد ،

٢١٩ – (٤) حدثنا أبو عمَّار الحسين بن حريث ، حدثنا وكيع ، حدثنا الأعمش عن المعرور بن سُوَيد عن أبى ذر رضى الله عنه قال:

قال رسول الله صلى الله عليه وسلم: إنى لأعلم أوَّل رجل يدخل الجنَّة وآخر رجل يخرج من النار ، يُؤتى بالرجل يوم القيامة فيُقال ، أعرضوا عليه صغار ذنوبه ويُخبَأُ عنه كِبارُها ، فيقال له: عمِلتَ يوم كذا كذا وكذا وهو مُقِرٌّ لا يُنكِرُ وهو مُشفِقٌ من كبارها ، فيقال اعطوه مكان كلِّ سيئة عملها حسنة ، فيقول إنَّ لى ذنوبا ما أراها هٰهنا ، قال أبو ذر: فلقد رأيت رسول الله صلى الله عليه وسلم ضَحِكَ حتى بدت نواجِذُهُ ،

٢٢٠ – (٥) حدثنا أحمد بن منيع ، حدثنا معاوية بن عمرو ، حدثنا زائدة عن بيان عن قيس بن أبى حازم عن جرير بن عبد الله قال: ما حجبنى رسول الله صلى الله عليه وسلم منذ أسلمت ولا رآنى إلّا ضحك ،

٢٢١ – (٦) حدثنا أحمد بن منيع ، حدثنا معاوية بن عمرو ، حدثنا زائدة عن إسماعيل بن أبى خالد عن قيس عن جرير قال: ما حَجَبَنى رسول الله صلى الله عليه وسلم منذ أسلمت ولا رآنى إلّا تبسَّم ،

٢٢٢ – (٧) حدثنا هناد بن السَّرى ، حدثنا أبو معاوية عن الأعمش عن إبراهيم عن عبيدة السلمانى عن عبد الله ابن مسعود رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم إنى لَأعْرِفُ آخر أهل النار خروجا ، رجلٌ يخرج منها زَحفًا فيقال له

انطلق فادخُلِ الجنَّة ،قال: فيذهب ليدخُلَ الجنَّة فيجد النَّاس قد أخذوا المنازل ، فيرجع فيقول: يا ربِّ قد أخذ النَّاس المنازل ، فيقال له أتذكر الزمان الَّذى كنت فيه ، فيقول: نعم ، قال فَيُقال له تَمَنَّ ، قال: فيتمنى ، فيُقَال له فإنَّ لك الَّذى تمنيت وعشرة أضعاف الدَّنيا ، قال: فيقول: أتسخر بى وأنت الملك ، قال: فلقد رأيت رسول الله صلى الله عليه وسلم ضَحِكَ حتّٰى بدت نواجِذُهُ ،

٢٢٣ – (٨) حدثنا قتيبة بن سعيد ، حدثنا أبو الأحوص عن أبي إسحٰق عن علي بن ربيعة قال: شهدْتُ عليًا رضى الله عنه أُتى بدابة ليركبها ، فلمَّا وضع رِجلَهُ فى الرِّكابِ قال: «بسم الله» ، فلما استوى على ظهرها قال: «الحمد لله» ، ثم قال: «سُبْحَانَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَإِنَّا إلى رَبِّنَا لَمُنْقَلِبُوْنَ» ، ثمَّ قال: «اَلْحَمْدُ لله» ثلاثا ، «وَاللهُ اَكْبَرُ» ثلاثا ، «سُبْحَانَكَ إنى ظَلَمْتُ نَفْسِىْ فَاغْفِرْ لى فَإنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إلّا اَنْتَ» ، ثمَّ ضحِكَ ، فقلت له: من أىِّ شيء ضَحِكْتَ يا أمير المؤمنين؟ قال: رأيت رسول الله صلى الله عليه وسلم صنع كما صنعت ، ثمَّ ضحك فقلت: من أىِّ شيء ضَحِكْتَ يا رسول الله؟ ، قال إنَّ ربَّك ليعجَبُ من عبده إذا قال: ربِّ اغفر لى ذنوبى، يعلم أنَّه لا يغفر الذنوب أحدٌ غيرى ،

٢٢٤ – (٩) حدثنا محمد بن بشار ، حدثنا محمد بن عبد الله الأنصارى ، حدثنا عبد الله ابن عون عن محمد بن محمد بن الأسْوَد عن عامر بن سعد قال: قال سعد لقد رأيت النَّبى صلى الله عليه وسلم ضحك يوم الخندق حتّٰى بدت نواجذه ، قال: فقلت كيف كان ضَحِكُهُ ، قال: كان رجل معه تُرْسٌ وكان سعد راميا ، وكان يقول ، كذا وكذا بِالتُّرْسِ يُغَطِّى جبهته ، فنزع له سعد بِسَهْمٍ ، فلما رفع رأسه رماه ،فلم يُخْطِىء هذه منه يعنى جبهته ، وانقلب وشال برجله ، فضحك رسول الله صلى الله عليه وسلم حتّٰى بدت نواجذه ، قال: قلت من أىِّ شيء ضحك ، قال: من فعله بالرَّجل ،

Chapter on the laughing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

Nine ahaadith are mentioned in this chapter.

(216) Hadith Number 1.

Jaabir bin Samurah Radiyallahu 'Anhu says: "The calf of the leg of Rasulullah Sallallahu 'Alayhi Wasallam was slightly thin. His laugh was only that of a smile. Whenever I visited Rasulullah Sallallahu 'Alayhi Wasallam, I thought he had used kuhl on his eyes. Whereas he had not at that time used kuhl."

Commentary

Verily the eyes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was like that which had kuhl on it.

(217) Hadith Number 2.

'Abdullah bin Haarith Radiyallahu 'Anhu reports: "I did not see anyone who smiled more than Rasulullah Sallallahu 'Alayhi Wasallam."

Commentary

A question arises from this hadith, that in the last hadith of the previous chapter, it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam always remained in deep thought and sorrow. This seems to contradict that hadith. Two explanations are given to the hadith. The first is that the meaning of the hadith is that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam smiled more than he laughed. No other person was seen, whose smile was more than his laugh. In a further hadith which is reported from the same Sahaabi, this has been clearly elucidated. The second explanation is that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam besides being naturally worried, smiled and appeared cheerful so that the Sahaabah Radiyallahu 'Anhum might feel at ease and comfortable. This is the pinnacle of humbleness and good character. In the fifth and sixth hadith of this chapter, Sayyidina Jarir Radiyallahu 'Anhu says that whenever Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam saw me, he met me with a cheerful smile. There now remains no contradiction with the first hadith. Many times it so happens that a person is sad and worried, but to keep others happy, or for some other reason one has the opportunity to meet them cheerfully. Those who have in their hearts a mark of love, experience this many times.

(218) Hadith Number 3.

'Abdullah bin Haarith Radiyallahu 'Anhu relates: "The laugh of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was but a smile".

Commentary

That means he smiled more often. There were fewer occasions where he laughed.

(219) Hadith Number 4.

Abu Dhar Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'I know that person well who will enter Jannah first

and also that person who will be the last one to be taken out of jahannam. On the day of qiyaamah a person will be brought forward to the court of the Almighty Allah. It shall be commanded that all the minor sins of that person be put forward to him and the major sins be concealed. When the minor sins are disclosed to that person, he will accept that he had committed them, as there will be no room for refuting them. (He will begin to tremble and say in his heart that these are only the minor sins, what will happen when the major sins are exposed). During this happening it shall be commanded that for every sin of that person he be given the ajr (thawaab—reward) of a good deed. Upon hearing this the person himself will say I still have many sins left to account for, that are not seen here'. Abu Dhar Radiyallahu 'Anhu says: 'Rasulullah Sallallahu 'Alayhi Wasallam while narrating the words of that person began laughing till his mubaarak teeth began to show'". (The reason being that the person himself disclosed the very sins he was frightened of).

Commentary

This person whose case is being narrated in detail is the same person of whom it was first described in brief that he will be the last one to enter Jannah, or it may be another person. The findings of the commentators is that it is another person. The person who will enter Jannah last is the one whose incident is mentioned in the seventh hadith of this chapter.

(220—221) Hadith Number 5 and 6.

Jarir bin 'Abdullah Radiyallahu 'Anhu says: "After I accepted Islaam, Rasulullah Sallallahu 'Alayhi Wasallam never prohibited me from attending his assemblies. Whenever he saw me he laughed." In the second narration it is stated that he smiled.

Commentary

The second narration is mentioned because it may be known that by laughing as mentioned in the first hadith, it is meant that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam smiled. This smile is to show happiness, as to meet one cheerfully makes one feel at ease. I have observed that my elders at times met visitors with such happiness and cheerfulness that the visitor may feel; happiness is being felt by our coming.

(222) Hadith Number 7.

'Abdullah bin Mas'ud Radiyallahu 'Anhu said: "I know the person who will come out last from the fire. He will be such a man who will crawl and come out (due to the severity of the punishment of jahannam he will not be able to walk). He will then be ordered to enter Jannah. He will go there and find that all the places therein are occupied. He will return and say 'O Allah the people have taken all the places'. It will be said to him. 'Do you remember the places in the world?' (That when a place gets filled, there remains no place for a newcomer. And a person that arrives first occupies as much as one pleases, there remains no place for the ones that arrive later. The elders have translated it in this manner. According to this humble servant, if the meaning of it is taken as follows, it seems more appropriate, that do you remember the vastness and plentiness of the world and how big the world was. He is being reminded, because an announcement is going to be made that a place that is ten times greater than the world shall be given to him. After imagining the vastness of the world once, it may be assessed how great this gift is?). He will reply: 'O my creator, I remember well'. It will be commanded to him. Make your wish in whichever way your heart desires. He will put forward his desires. It shall be commanded. All your desires are fulfilled and in addition ten times the size of the world is granted to you. He will reply: 'Are You jesting with me O my Allah, and You are the King of Kings?' (There is no place in Jannah and You are granting me a place ten times greater than the world). (Sayyidina Ibn Mas'ud Radiyallahu 'Anhu) said: 'I saw Rasulullah Sallallahu 'Alayhi Wasallam laugh till his mubaarak teeth showed, when he related this portion of the man's reply'".

Commentary

The laughing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was due to his happiness on Allah granting His Mercies and Bounties on a person who is the last to be taken out of jahannam. From this it is clear that the person was the most sinful (Muslim). Yet he was so greatly rewarded in this manner. What about the general Muslims, and especially the pious, what great Mercies and Bounties shall be showered on them? The more bounties the ummah receive, the more it becomes a reason for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to become happy. It is possible that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam laughed, because that person, who after experiencing the great hardships and punishment, came out of jahannam. Yet he had the audacity to express his desires and also say that Allah was joking.

(223) Hadith Number 8.

'Ali bin Rabi'ah RA. says: "A conveyance (a horse or something was brought to 'Ali during the period of his khilaafah). He recited Bismillah when he put his leg in the stirrup. After he had mounted he said Alhamdulillah and recited this du'aa:

سُبْحَانَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَإِنَّا إِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ

Subhaa-nal-ladhi sakh-kha-ra lanaa haa-dhaa wa-maa kunnaa lahu muq-ri-neen—wa inna ilaa rabbinaa la-munqalibun

> Translation: Glorified be He Who hath subdued those unto us, and we were not capable (of subduing them); And lo! unto our Lord we are returning.—Surah Zukhruf, 13-14.

(The'ulama say that a conveyance could be a means of death. Therefore subjugation of a conveyance with gratitude towards Allah for His Mercy, and death are mentioned together. After all a person has to return to Allah after death). 'Ali Radiyallahu 'Anhu then said Alhamdulillah three times, Allahu Akbar three times, then recited:

سُبْحَانَكَ إِنِّىْ ظَلَمْتُ نَفْسِىْ فَاغْفِرْ لِىْ فَإِنَّهٗ لَايَغْفِرُ الذُّنُوْبَ إِلَّا اَنْتَ

Subhaanaka inni zalamtu nafsi—fagh-fir-li fa-innahu laa yagh-firudh dhu-nuba illaa anta

> Translation: Glorified be Thou! Behold, I have wronged myself. So forgive Thou me. Indeed, none forgiveth sins but Thou.

then (Sayyidina 'Ali Radiyallahu 'Anhu) laughed (smiled). I said to him, 'What is the reason for laughing O Amirul Mu-mineen?' He replied: 'Rasulullah Sallallahu 'Alayhi Wasallam also recited these du'aas in this manner and thereafter laughed (smiled). I also inquired from Rasulullah Sallallahu 'Alayhi Wasallam the reason for laughing (smiling) as you have asked me. Rasulullah Sallallahu 'Alayhi Wasallam said, Allah Ta'aala becomes happy when His servants say, 'No one can forgive me save You. My servant knows that no one forgive sins besides Me'".

(224) Hadith Number 9.

'Aamir bin Sa'd Radiyallahu 'Anhu says: "My father Sa'd said: 'Rasulullah Sallallahu 'Alayhi Wasallam laughed on the day of the Battle

of Khandaq till his teeth showed'. 'Aamir Radiyallahu 'Anhu says: 'I asked why did he laugh?'. He replied: 'A kaafir had a shield, and Sa'd was a great archer. The kaafir protected himself by swaying the shield from side to side covering his forehead. (Sayyidina Sa'd Radiyallahu 'Anhu was a famous marksman, but the kaafir did not let the arrows get him). Sa'd Radiyallahu 'Anhu took an arrow (and kept it ready in the bow). When the non-believer removed the shield from his head, he quickly aimed at the kaafir and did not miss the target. i.e. the (enemies) forehead. The enemy immediately fell down, his legs rising into the air. On that Rasulullah Sallallahu 'Alayhi Wasallam laughed till his mubaarak teeth showed'. I asked: 'Why did Rasulullah Sallallahu 'Alayhi Wasallam laugh?' He replied: 'Because of what he had done to the man'''.

Commentary

It may be doubted that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam laughed because the man's feet were raised in the air, hence the satr (private parts) was exposed. Therefore the reason for laughing had to be asked. Sayyidina Sa'd Radiyallahu 'Anhu replied: 'No, but because I, although a good marksman, the non-believer protected himself. He was clever to move his shield from side to side. But Sa'd thought of a plan, and aimed at him in such a way that he did not have a chance to protect himself and fell down'.

باب ما جاء فى صفة مزاح رسول الله صلى الله عليه وسلم

٢٢٥ – (١) حدثنا محمود بن غيلان ، حدثنا أبو اسامة عن شريك عن عاصم الأحول عن أنس بن مالك قال: أنَّ النَّبى صلى الله عليه وسلم قال له: يا ذا الأذنين ، قال محمود قال أبو اسامة: يعنى يمازحه ،

٢٢٦ – (٢) حدثنا هناد بن السرى ، حدثنا وكيع عن شُعبة عن أبى التَّيَّاح عن أنس بن مالك قال: إن كان النَّبى صلى الله عليه وسلم ليخالطنا حتّٰى يقول لأخ لى صغير يا أبا عُمَير ما فعل النُّغير؟ ،

قال أبو عيسى: وفِقْه هذا الحديث أنَّ النَّبى ﷺ كان يمازح وفيه أنَّه كَنّى غلاما صغيرا ، فقال له: يا أبا عمير وفيه أنَّه لا بأس أن يعطى الصبى الطير ليلعب به ، وإنَّما قال له النَّبى صلى الله عليه وسلم يا أبا عمير ، ما فعل النغير؟ لأنَّه كان له نغَيْرٌ يلعب به ، فمات فحزن الغلام عليه فمازحه النَّبى صلى الله عليه وسلم فقال يا أبا عمير ما فعل النغير؟ ،

٢٢٧ – (٣) حدثنا عباس بن محمد الدُّورى ، حدثنا علي بن الحسن بن شقيق ، أنبأنا عبد الله بن المبارك عن اسامة بن زيد عن سعيد المقبرى عن أبى هريرة قال: قالوا يا رسول الله إنَّك تداعبنا ، قال: نعم غير إنى لا أقول إلّا حقاً ،

٢٢٨ – (٤) حدثنا قتيبة بن سعيد ، حدثنا خالد بن عبد الله عن حُميد عن أنس بن مالك: أنَّ رجلا استحمل رسول الله صلى الله عليه وسلم ، فقال: إنى حاملك على ولد ناقة ، فقال: يا رسول الله ما أصنع بولد النَّاقة؟ فقال رسول الله صلى الله عليه وسلم: وهل تلد الْابل إلّا النُّوق ،

٢٢٩ – (٥) حدثنا إسحٰق بن منصور ، حدثنا عبد الرزاق ، حدثنا معمر عن ثابت عن أنس بن مالك: أنَّ رجلا من أهل البادية كان اسمه زاهراً وكان يُهدى إلى النَّبى ﷺ هديَّة من البادية ، فيجَهِّزُهُ النَّبى صلى الله عليه وسلم إذا أراد أن يخرج ، فقال النَّبى صلى الله عليه وسلم: إنَّ زاهرًا باديتنا ونحن حاضروه ، وكان رسول الله صلى الله عليه وسلم يحبُّه ، وكان رجلًا دَمِيْمًا ، فأتاه النَّبى صلى الله عليه وسلم يومًا وهو يبيع متاعه فَاحْتَضَنَهُ من خلفه وهو لا يُبصِرُهُ ، فقال: من هذا؟ أَرْسِلْنِى ، فالتفت فعرف النَّبى صلى الله عليه وسلم فجعل لا يَألُوْا ما ألصق ظهرَهُ بصدر النَّبى صلى الله عليه وسلم حين عرفه فجعل النَّبى صلى الله عليه وسلم يقول: من يشترى هذا العبد؟ فقال الرجل يا رسول الله إذاً والله تجدنى كاسدًا ، فقال رسول الله صلى الله عليه وسلم: لٰكنَّ عند الله لست بكاسد ، أو قال: أنت عند الله غَالٍ ،

٢٣٠ – (٦) حدثنا عبد بن حُميد ، حدثنا مصعب بن المقدام ، حدثنا المبارك بن فضالة عن الحسن قال: أتت عجوز إلى النَّبى صلى الله عليه وسلم فقالت: يا رسول الله ادع الله أن يدخلنى الجنَّة ، فقال يا ام فلان إنَّ الجنَّة لا تدخلها عجوز ، قال: فولت تبكى ، فقال: أخبروها أنَّها لا تدخلها وهى عجوز إنَّ الله تعالى يقول: ﴿إِنَّا اَنْشَأْنَاهُنَّ اِنْشَاءً فَجَعَلْنَاهُنَّ اَبْكَارًا عُرُبًا اَتْرَابًا...﴾

Chapter on the description of the joking of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

It has been proven that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam joked. It has also been prohibited to joke. In Tirmidhi a narration of Sayyidina Ibn Abbaas Radiyallahu 'Anhu is reported wherein it has been prohibited to joke. Imaam Nawawi has compared the two in this manner and said that excessive joking which will result in the heart becoming hard, or it will keep one away from the remembrance of Allah, or it may become a means of troubling a Muslim, or it may lessen the dignity and degrade one. All these are included in the prohibition. If it (joking) is void of this and is done solely to appease or make someone happy, then it will be mustahab. Sayyidina 'Abdullah bin Haarith Radiyallahu 'Anhu says: 'I have not seen anyone who makes a person more cheerful than Rasulullah Sallallahu 'Alayhi Wasallam'. The reason being that the cheerful nature of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was more of a source of happiness than sadness.

There was also a special necessity for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to joke. That is due to the personal dignity and